

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Northwest by southeast...

Jackson pastor recalls work on pioneer home mission field

By Mike Burczynski

I remember learning about the Spanish conquistadors Cortez, Pizarro, and Coronado in high school history class. The teacher said that these explorers sailed to the West for the "three G's": God, gold, and glory.

My history teacher gave the impression that all were equal justification for exploring the West, but did not equally apply as reasons for going to the pioneer mission field.

My own experience of salvation occurred when, as a 26-year-old Catholic, I overheard a Baptist pastor witnessing to another man in upstate New York. It was a very short time afterward I sensed and surrendered to God's call on my life.

My wife and I put our home on the market and moved to Mississippi to attend Blue Mountain College.

I was only in Mississippi a few months when I was called to pastor Flat Rock Church in Benton County. This beloved congregation put up with my inexperience, and together God blessed us wonderfully. My next ministry was at Longview Church near Pontotoc, and then Tate Street Church in Corinth.

God led me to Trinity Church in Moscow, Idaho, after a challenge from a Montana director of missions during the Mississippi Baptist Convention. My wife and children were very supportive, but I will never forget the pain of leaving Tate Street Church.

I remember telling the Lord Jesus I would not do anything so

painful for anyone else but him. The first and only reason to follow the Lord "over the cold, dark mountains" is for the mission of the first and only "G," God.

The other "G's," gold and glory, should have no real bearing upon anyone whom God sends to the pioneer field. Gold is needed, but reliance on gold must become trust in God. The "God Standard" is better than the "Gold Standard."

We knew we were taking a 60% cut in pay. No matter how we ciphered we could not see how we could make ends meet.

God provided, however, everything we needed in ways that can only be considered miraculous. Tate Street Church gave us a love offering. They then paid my salary as though I were still their pastor for the next six weeks.

James Lewis, my associate pastor, led the church to give \$300 a month for 18 months in addition to all the other support! Three other churches sent monthly help, including Oakland in Corinth, Macedonia in Union County, and Broadmoor in Jackson.

Many other pastors, churches,

and lay people sent money as God directed them — often in the nick of time.

The church at Moscow began to grow wonderfully. Those precious people gave us raises every few months. (So many in fact I had to turn down eight of them, since their generosity was greater than the bank account!) God provided

Satan is bold, and satanism struts down the streets of most pioneer areas. Cults are rampant and well-entrenched. The first girl I baptized was Mormon.

Strangely enough, one of the things that wounded me was the way some pastors appeared to judge my pastorate in the Northwest as being somehow less valuable than the generally larger works in the South.

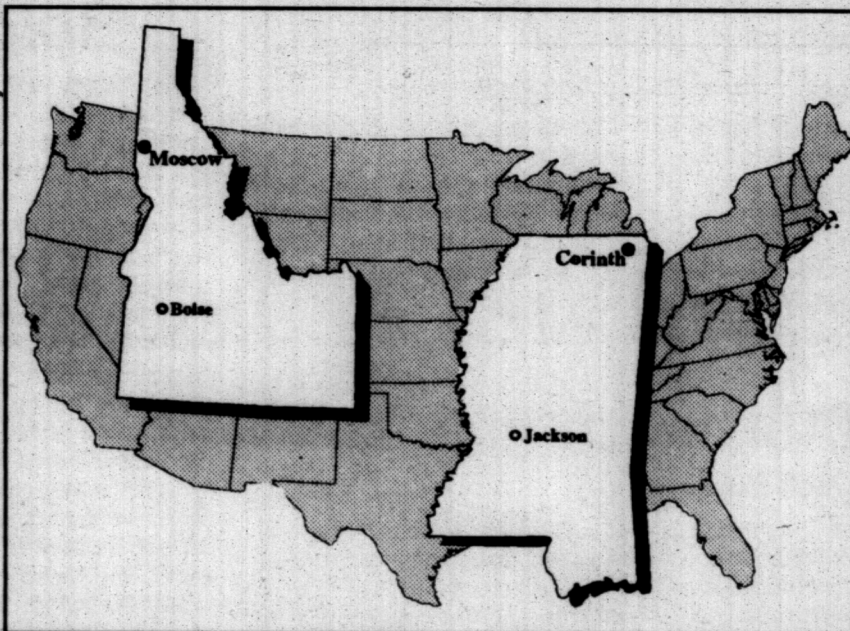
If God calls you to the mission field, you ought to forget all thoughts of glory and concentrate only on God.

The work in Idaho showed me many things: how much I love the people and work of the Northwest; what God can do with small groups of committed people; how much I took for granted

in the South; how wonderful to preach to people who are not "gospel hardened" like so many southerners; that my wife and children were even more valuable to the ministry there; that God's arm is not shortened, no matter where you serve; that often the commitment level of the pioneer field is far deeper than in the "Bible Belt."

all the gold we ever needed! Never let gold be the reason not to go to the mission field.

The other commodity the conquistadors had sought was glory. I can guarantee you should not go to any foreign or home field in pursuit of glory. Baptists were viewed with suspicion, and Southern Baptists were often considered a cult by people in general.



When our church membership was exactly 270 active members, 27 members surrendered to full-time service!

My family and I have a special place in our hearts for Trinity Church in Idaho. They were faithful to Christ in an area that does not appreciate Christian commitment. They are mission-minded, loving, friendly, evangelistic, and generous. When I left to come to Van Winkle Church in Jackson, Trinity continued to pay my salary for several weeks after I left.

The greatest need in the Northwest is for Spirit-filled workers. Why not consider going yourself? Why not consider as a church to put a "phantom staff member" on a pioneer field and you pay his salary — just like Van Winkle Church voted to do this year? Obviously missions giving is another important need. Annie Armstrong Easter Offering would be another wonderful way to get involved. Why not be reckless? Why not try to give an amount equal to your Lottie Moon Christmas Offering? Sacrificial mission involvement can revive your church with an anointing of "fresh oil."

If God should call anyone who reads these words to missions, please remember to forget about those two inferior "G's." God will provide the "gold" you need as you trust him. At the judgment seat he will provide the "glory" when he says, "Well done thou good and faithful servant..."

Burczynski is pastor of Van Winkle Church, Jackson.

Baylor offers nude drawing

WACO, Texas (BP) — Baylor University regents have approved a nude figure drawing class to be offered to advanced art students next fall.

The class, Advanced Figure Drawing, will be taught by Karl Umlauf, the university's artist-in-residence, said Mike Bishop, vice president for communications.

Female models will pose nude for the class. Male models will wear athletic supporters. None of the models will be students or in any way associated with the university, Bishop said.

The class also will include lectures by physicians from the central Texas area on physical anatomy, bone, and muscle structure to improve the experience of the students, Bishop said.

Japanese "seeing" Bible

TOKYO — A concerned group in Japan thinks it's time to provide a "seeing" Bible for the deaf. The group of deaf Japanese and workers and pastors with the deaf has formed the Japanese Sign Language Video Bible Association to produce and film the Bible in sign language. The association, which includes Southern Baptists and Conservative Baptists, hopes to complete the translation of the gospel of Mark by December 1993. Many believe the full potential of the Bible for the deaf can be realized only through the film medium. Hand, body, and facial expressions communicate subtle shades of meaning. For Japanese deaf, reading the Japanese Bible with comprehension is almost impossible because of the grammatical differences between spoken Japanese and signing. The video will show a deaf person signing Japanese Sign Language translated directly from Greek. Ed and Nan Jordan, Southern Baptist missionaries, will handle administrative details, and Southern Baptist missionaries offered their media center for the taping sessions. Deaf Japanese Christians reportedly expressed amazement when foreigners saw the need for the translation and were willing to work with them to provide it.

Briefly...

Vietnam

HO CHI MINH CITY, Vietnam (EP) — Due to the acute shortage of Bibles in Vietnam, a flourishing black market in Vietnamese, Chinese, and English Bibles has emerged on the streets of Ho Chi Minh City, according to a recent report of News Network International. According to Vietnamese sources, a complete Bible in good condition can bring the seller 105,000 Dong (\$10), equivalent to two weeks' salary for an average worker.

China

NANJING, China — China's official State Statistical Bureau has released a survey counting 63 million Protestant Christians in China, according to the *South China Morning Post*. The government previously had acknowledged only between 10 million and 12 million such believers. Despite uneven enforcement of religious freedom and reports of continued persecution in some areas, the number indicates phenomenal growth of the church during the communist era.

EDITOR'S NOTEBOOK

Guy Henderson

The mean streak in religions

Has there ever been a time, has there ever been a religion without a bit of meanness attached to it?

The devilish conduct of men in the name of their god is repulsive to those who seek to follow the teachings of Jesus. In fact, Jesus was crucified by such men. Hebrews (Chapter 11) describes other persecutions: "Still others had trials of mocking and scourging, yes, and of chains and imprisonment, they were stoned, they were sawn in two, slain with sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented...."

Some of this persecution was government versus Christians, some was religionists versus Christians, and sadly enough some was Christians versus Christians.

Have we yet fathomed the Sermon on the Mount: "You have heard it said, 'an eye for an eye and a tooth for a tooth,' but I (Jesus) say to you do not resist one who is evil.... You have heard it was said, 'You shall love your neighbor and hate your enemy,' but I say to you, 'Love your enemy and pray for those who persecute you.'"

If we are to love our fellow believers and to love our enemies then we perceive the Christian's

life should be free of hatred and strife. This does not mean we are to be the doormat for the evil of the world.

Jesus opposed evil in a vigorous fashion. In blistering attacks on the Pharisees, he denounced them as blind guides, hypocrites, and a brood of vipers. He cleansed the temple, driving out the money changers with their animals. Christians today should oppose evil. But our hatred should be directed toward the evil, not the evil-doer.

Burning churches in the 1960s; blowing up abortion clinics; beating gays and lesbians hardly represent Christianity's finest hour. Is it not strange that today on the national scene, Christianity is lumped together with cults, right wingers, and others by the media's "sensible people?"

"Behold how they loved one another," was the pagan's observation of the early church. We oppose a lot of evil today but the love appears to be lacking. Pagans now have a different concept of the followers of Christ.

Recently the President's communication director, George Stephanopoulos, said of the 250,000 telephone calls on the

gays in the military issue, "most of them came from right-wing Christians," ...as if the calls thus did not really matter.

The right to dissent is fundamental to democratic America. Increasingly, however, that right is becoming a serious problem which divides us and can bring a nation to her knees. It is so easy to perpetrate hate even in the name of love. Peaceful marches and protests are part of the protected process, but conflicts enter and spark greater difficulty. To have everything "our way" infringes upon the rights of others. Even so, there are times when Christians must take a firm stand.

Can Christians look seriously at areas where we agree rather than magnifying the differences? Can Southern Baptists admit that personalities have become more important than principles? Dare we enter into a covenant of love toward one another even in the midst of disagreements?

This is no plea to ignore your convictions, but it is a cry to separate convictions from opinions; to base our conduct on biblical teachings — not upon traditions, culture, or the environment that surrounds us.

Your state Baptist paper...

That all the kingdoms of the earth may know

By Anne Washburn McWilliams

A dime and a penny: What can I buy with them? Not a bar of candy. Not a stamp that would even mail a postcard. Yet they will send a missionary to your home for a week. For 11 cents a week per family, a church can send the state Baptist paper to all its members.

That's right. Your Baptist Record is a missionary. It continually tells the story of Southern Baptist missions — state, national, and international. It is a tool bar helping to bring Mississippi — and the world — to Jesus.

Ordinarily a home or foreign missionary is stationed in one state or country, but the Baptist Record goes every week to all the counties in Mississippi, all the states of the United States, and to 57 other nations. It can go to thousands of places at once, reaching out to the old and the young, to men, women, and children, to anyone who can read. It can repeat its message again and again, at any time of day or night that suits the reader.

Regularly, the Record supplies its readers with news of missionar-

ies. Its 50 issues of 1992 printed at least 200 articles about foreign missions and 137 articles about home missions, in addition to all the scores of other articles on state, associational, and local church missions. Counting the inserts, "Housetops" and "alongside," numerous other mission articles joined the list. In this spreading of information, the Record never grows tired, though during February it reached the ripe old age of 116.

The Baptist Record shows how Southern Baptist missions money is spent, and it helps its readers to pray specifically for mission causes.

Every issue offers inspiration for readers to become personally involved in missions. A missionary reads a Baptist Record article, and changes fields. A couple reads a Baptist Record article and goes to China to teach English. A woman reads a Baptist Record article and goes to Kenya to help out in a seminary library. A layman reads a Baptist Record article and takes with him a team of six to plant a church in Vermont. The list

goes on and on. Because of an article printed last winter in the Record about needs of orphans in Romania, some students in Philadelphia, Miss., sent 24 boxes of food and clothing to an orphanage there; others sent gifts that installed central heat for the orphanage. This paper forms a network of communication that makes such mission ministry possible.

"As a missionary in your own church," points out Renee Walley, circulation manager, "the Record can be an encourager of the homebound, or church members in the military, of college students away from home, and of elderly members who have had to move to other states to live with their children."

"In your community," she adds, "the Record can be and is used as a witness." She gives the example of a nursing home resident who can no longer read, but whose family members are not Christians: "If they see the Record in her room, they are likely to pick it up and read it."

Your Baptist Record has a staggering number of opportunities to

THE REAL DICTATOR



Below the drumstick

My father believed in marrying your own kind. Thus when I began courting a city girl he sadly shook his head but said not a word. I invited her over to meet the family. I dropped a huge pear out of a tree which she failed to catch and it struck her square in the mouth. Papa was a tad suspicious then.

Later, while picking bunch beans, someone suggested we go check the peanuts. My would-be bride raced ahead, looked all over the peanut vines. With the authority of a county agent, she declared there were no peanuts. Papa tried unsuccessfully to brush away the tears. He surmised then that it would be a long haul for me, but as he said: "Every fellow has to hoe his own row."

In spite of all this, love won out, and I married the city girl. Papa loved her by then, as did all the family. Her education began in earnest.

Papa was a good butcher and he loved exotic dishes. One day we had tripe. Lois sawed on the tripe with a sharp knife but finally declared it to be the toughest piece of fish she had ever seen. Pa nearly fell out of the chair.

The crowning blow came at a

big Sunday dinner with guests present. Mama could make a chicken pie that Mrs. Swanson would have envied. With a large family plus guests, she made the huge dishpan size.

Lois was digging around in the big enamel pot when suddenly a chicken foot popped up and Lois screamed. She had endured tripe, pig knuckles, souse, cracklin bread, and other assorted delicacies, but this was the end of the line. From then on she approached some of Mom's finest cooking as a soldier searching for land-mines.

A few years later, we were in the Orient where culinary art reaches the zenith. Delightful offerings such as squid, sea slugs, eels, and various animal parts can spoil your pot pies daily. Lois was a veteran of it by that time, and our children never blinked when she told the chicken feet story.

Today we have missionaries who daily face an array of chocolate covered ants, roasted grasshoppers, grilled snails, and other delicacies that would bless your heart and stomach. Believe me, when they return to the USA, they will not bat an eye at chicken feet.

— GH

touch lives. Mrs. Walley figured that a circulation of 112,000 (an average of three persons per family) would mean 336,000 persons who could read the paper weekly. At 50 issues per year, that would be 16,800,000 opportunities a year to touch lives!

Missionaries around the world have said that they watch for their state paper as a regularly arriving "letter from home." Copies go air-

mail weekly to Mississippi-born missionaries. Of those, currently 163 papers go to foreign missionaries in 57 countries and 57 papers go to home missionaries in 27 states.

"That all the kingdoms of the earth may know that thou art the Lord" (Isa. 37:20). To this purpose the Baptist Record is dedicated.

McWilliams is former associate editor, BAPTIST RECORD.

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Rogers: WMU should submit to SBC control or lose influence

By Robert Dilday

MEMPHIS (ABP) — Woman's Missionary Union may lose its role in decision-making in the Southern Baptist Convention unless it submits to control by the SBC, Adrian Rogers warned Feb. 18.

Rogers, pastor of Bellevue Church near Memphis, Tenn., told visiting staff and missionaries of the SBC Foreign Mission Board that WMU must be "hard-wired" into the convention structure or lose key positions on SBC policy-making bodies.

"Hard wiring," Rogers said, would mean permitting the SBC to elect WMU's governing board, which since 1888 has consisted of representatives chosen by state WMU organizations.

A three-time president of the

Southern Baptist Convention, Rogers is the most influential leader among SBC conservatives, who now control virtually all SBC agencies.

Although Rogers has been mentioned as a possible candidate for the vacant presidency of the FMB, none of the participants contacted said they felt Rogers was lobbying for the position. Instead, they said, he appeared to be speaking as a leader of SBC conservatives.

Rogers also said he regrets the "feminization" of missions, insisting that missions promotion should be led not by WMU but by pastors and by leaders of Brotherhood, a men's missions organization active in many Southern Baptist churches.

Woman's Missionary Union has taken the lead in missions education and promotion since its formation in 1888 as an auxiliary to the SBC. In a historic decision Jan. 10, WMU's executive board modified the organization's century-old exclusive support of the SBC's Foreign and Home Mission Boards and agreed to provide non-financial support to other missionary-sending groups.

That change has disturbed SBC conservatives who fear WMU is moving to support the moderate Cooperative Baptist Fellowship.

Rogers discussed the recent changes during a two-hour meeting in his church office with FMB personnel, who were leading a world missions conference Feb.

15-19 at nearby Mid-America Seminary.

The meeting came just days before the winter session of the SBC Executive Committee, which voted Feb. 23 to ask WMU to restore its "exclusive relationship" with the SBC or risk losing its auxiliary status. Executive Committee officers also met privately with WMU leaders Feb. 21, during which they reportedly registered their concern about a WMU-Fellowship tie.

The Mid-America missions conference was the first such conference sponsored by the FMB at a seminary not supported by the Cooperative Program, the SBC's unified giving plan. Mid-America is a conservative institution closely

linked with Rogers and Bellevue Church. Graduates from the seminary are allowed to serve as FMB missionaries.

Attempts to contact Rogers for comment were unsuccessful.

FMB participants described their meeting with Rogers as non-confrontational, but several said they left saddened that Rogers and other key conservative leaders now regard WMU with new suspicion.

"I felt a deep sense of sadness that WMU, which has supported and prayed for missionaries, could so quickly be seen in an ominous light," said one participant who asked not to be identified.

Dilday writes for Virginia RELIGIOUS HERALD.

Davidian cult's message sounds familiar to many

By Scott Collins

WACO, Texas (ABP) — The leader of a religious cult holding federal law enforcement officials in a standoff delivered a 58-minute rambling radio sermon March 2 that contained a message many Christians hear every Sunday.

"Without God, without Jesus, we have no hope," David Koresh said during a message broadcast live over a Dallas talk-radio station.

But religious experts say while Koresh's message sounds familiar, its meaning is different.

"He's apparently trying to use Scripture to justify what he is doing," said John Newport, retired vice president for academic affairs and provost at Southwestern Seminary in Fort Worth, Texas.

Koresh, who legally changed his name from Vernon Howell, is the leader of the Branch Davidian sect which has been barricaded in a compound 10 miles outside Waco since Feb. 28, when members of the cult exchanged gunfire with officials of the federal Alcohol, Tobacco, and Firearms agency.

The Branch Davidians grew out of a split with the Seventh-day Adventist Church more than 60 years ago. Seventh-day Adventists have repeatedly disavowed any connections to the Branch Davidians.

And while members of the Waco

cult may be outside mainstream religious beliefs, many theologians say the sect's emphasis on eschatology, or the "end times," is common in Christian history.

Some scholars are predicting that as the year 2000 approaches, many religious groups will focus on the Second Coming of Christ, which they believe will be the beginning of a 1,000-year reign of the Messiah before the Last Judgment.

"There was a lot of similar apprehension 1,000 years ago about the end of that millennium," according to James Leo Garrett, distinguished professor of theology at Southwestern Seminary.

Some scholars have connected Koresh's message and even his name to the Old Testament character Cyrus mentioned in the Book of Isaiah. In Isaiah 45:1, Cyrus is referred to as God's "anointed" who will "subdue nations."

Bruce Corley, dean of the school of theology at Southwestern Seminary, said the name Cyrus is Koresh in Hebrew.

According to Scripture, Cyrus conquered Babylon. Corley said David Koresh apparently envisions himself as the "anointed one" appointed to subdue the modern-day Babylon before the return of Christ.

(See CULT on page 10)

Mississippi February CP gifts up from last year

Mississippi Baptists gave \$1,953,116 through the Cooperative Program in February, according to Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board, which disburses the funds to Baptist causes.

The first two months of 1993 brought in \$3,874,800, which is \$132,800 more than the pro rata amount needed on a monthly basis to make the \$22,452,000 1993 budget.

Last month's giving is above 1992 February giving which was \$1,501,833, but the total for the first two months is \$48,958 less than that given for January and February of last year.

Cooperative Program giving goes to Southern Baptist causes in Mississippi and around the world. A total of 37% of Mississippi gifts go to SBC causes worldwide. The rest helps pay for such as Christian higher education, church leader education, and child care.

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Southern trustees set closed-door meeting to elect Mohler

LOUISVILLE, Ky. (ABP) — Trustees of Southern Seminary have called a special closed-door meeting for March 25-26 in Atlanta for the purpose of electing Al Mohler president of the Louisville, Ky., school.

Mohler, a theologian and editor of the *Christian Index* of Atlanta, was announced as the unanimous choice of the trustees' search committee Feb. 22 in a news conference in Nashville, Tenn.

At the time, trustee chairman Wayne Allen of Memphis said trustees might call a special session, rather than waiting for their regularly scheduled April 18 meeting in Louisville, in order to allow trustees adequate time to consider Mohler's election.

Trustees were notified of the March 25-26 meeting in a Feb. 21 letter from Allen. The meeting, at a hotel near the Atlanta airport, will be closed to the news media and other outsiders, the letter said.

It will be the second called meeting of trustees in three months. On Dec. 15, trustees met privately — again in Atlanta — to consider a plan to buy out the contract of controversial ethics professor Paul Simmons. Trustees rejected the buy-out. Simmons took early retirement in early January.

Some in the seminary community have complained that trustees are conducting too much of their business off campus and behind closed doors.

In a letter to Allen Feb. 24, leaders of five student groups said trustees "compromised the presidential search process" by announcing Mohler's nomination

at a Nashville meeting of denominational executives before informing faculty, staff, and students. They asked that Mohler's election be conducted in open session.

Informed of the special Atlanta meeting, student government president Ruth Davison said she was distressed that another costly trustee meeting would be held three weeks prior to a previously scheduled meeting.

"It seems to me trustees are spending money and not being accountable how they spend their money," Davison said. Such a practice "bewilders us as students,

when we struggle to exist here," she said.

The Atlanta meeting will cost the seminary an estimated \$30,000 or more.

Davison said there is not a strong sentiment on campus against Mohler, but there is confusion that so much of the process has been conducted away from the campus. "It seems to us they don't want any interaction at all from the students," she said.

"Most students just want a chance to meet Dr. Mohler. They want an opportunity to hear what his vision is for the seminary."

Proposed budget cuts will hurt Baptist newspapers

WASHINGTON (ABP) — Non-profit mailers, including state Baptist newspapers, face a 35% rate hike Oct. 3 if an administration proposal to cut postal subsidies is enacted.

Funding for preferred postal rates is among the 150 spending cuts in President Bill Clinton's economic plan, which he outlined in his Feb. 17 State of the Union address.

The administration proposes to reduce "revenue foregone" appropriations to the U.S. Postal Service. Revenue foregone reimburses the Postal Service for the non-profit mailers' share of overhead expenses. Non-profit rates reflect only the cost of handling that class of mail.

The proposal would save the government a projected \$152 mil-

lion over four years. Revenue foregone has been steadily reduced for the past few years.

Neal Denton, executive director of the Alliance of Nonprofit Mailers, said the message is clear: "Revenue foregone is a dinosaur.... None of this came as a surprise to us."

The alliance, in its Feb. 19 newsletter, said it favors a legislative solution that would protect the preferred rates while reducing non-profit mailers' reliance on the federal budget. In November, non-profit mailers offered reform principles that would revise the method of determining and paying for overhead costs assigned to preferred rates.

Unless such a legislative solution is enacted, non-profit rates will go up 35%, Denton said.

Sweeping abortion rights bill put on congressional docket

By Paul Griffin Jones, II

The "Freedom of Choice Act of 1993" (FOCA) has been introduced in the U.S. Congress. The stated purpose of FOCA is to prohibit a state from "restricting the right of a woman to choose to terminate a pregnancy," and "to protect the reproductive rights of women."

FOCA has been designated House Resolution (H.R.) 25, which was referred to the House Committee on the Judiciary, and Senate Resolution (S.) 25, which was referred to the Senate Human Resources Committee.

Supporters contend that FOCA will establish as federal law the 1973 U.S. Supreme Court decision in *Roe v. Wade*, which struck down abortion laws nationwide. FOCA will allow abortion before "fetal viability," or "at any time, if such termination is necessary to protect the life and health of the woman."

FOCA will change existing federal law in several ways. It will invalidate all waiting periods, even though a January 1992 Gallup poll showed that 75% of Americans favor a required waiting period. It will prohibit any limits on abortion prior to the time of "viability," normally held to begin around 23-24 weeks of pregnancy. This will permit abortion into the sixth month of pregnancy.

However, FOCA also allows the person performing an abortion to adopt a personal definition of "viability" and push allowable abortion well into the third trimester (the last three months of pregnancy). FOCA will also allow abortion for any reason of "health," which the bill's accompanying committee report defines as "all factors — physical, emotional, psychological, familial, and the woman's age — relevant to the well-being of the

patient. All these factors may relate to health."

FOCA will invalidate parental consent laws. Furthermore, a minor can choose to "involve" some other "responsible adult" other than a parent or legal guardian.

FOCA will also invalidate "informed consent" or right-to-know laws. A state cannot require

If (FOCA) prevails, there will be no protection for private and church-owned hospitals. It will invalidate parental and informed consent laws.

that accurate and objective information be offered on the development of the child, abortion risks, or alternatives to abortion.

The two versions of FOCA differ on whether private hospitals can choose not to perform abortions. H.R. 25 will invalidate state "conscience" laws that allow private hospitals, including religiously affiliated hospitals such as Mississippi Baptist Medical Center, to refuse to perform abortion services. S. 25 will allow states to protect private health care institutions from performing abortions to which they are conscientiously opposed.

If the House version prevails, there will be no protection for private and church-owned hospitals. This version allows states to protect only the rights of "individuals" who do not want to participate in an abortion. As a result, private hospitals could face ruinous lawsuits if they refused to provide

abortion services.

FOCA will also invalidate all local and state policies that deny the use of public hospitals for abortion, and expose their operators to lawsuits if they sought to prevent the use of government funding (local, state, or federal) for abortions. The states will, in effect, lose any right to control abortions for any reason, even if a vast majority of its citizens desire such limitations or prohibitions.

FOCA is the most comprehensive pro-abortion legislation that Congress has ever considered. Kate Michelman, president of the National Abortion Rights Action League (NARAL), testified before the Senate in 1992 that "the Freedom of Choice Act establishes a national standard to protect every American woman, no matter which state she calls home. We will not rest until the Freedom of Choice Act is the law of the land."

These bills have been placed on a fast track. Proponents hope to quickly push FOCA through Congress while there is much discussion on other issues and priorities. President Clinton has promised to sign the measure into law.

Opponents of the FOCA must move just as quickly to inform their representative and senators of their opinion. The bills could be brought up for a vote at any time. Phone calls are urgently needed, as well as follow-up letters.

The Christian Action Commission will provide additional information as it becomes available. Copies of FOCA can be secured from members of Congress, or from the Christian Action Commission, Box 530, Jackson, MS 39205, (601) 968-3800.

Jones is executive director, Christian Action Commission, Mississippi Baptist Convention.

Clinic access legislation means trouble for pro-life protestors

By Paul Griffin Jones, II

A discriminatory bill has been introduced in Congress that calls for severe federal penalties for pro-life protestors. House Resolution (H.R.) 796, the "Freedom of Access to Clinic Entrances Bill of 1993," will criminalize non-violent sit-ins against abortion, while permitting identical conduct for other purposes.

Under H.R. 796, anyone who "intentionally and physically obstructs, hinders, or impedes" entrance into a "medical facility" would commit a federal crime — but only if it is done "with intent to prevent or discourage any person from obtaining reproductive health services," which includes abortion and abortion counseling.

The bill contains an explicit exception for "conduct by a party to a labor dispute." For example,

if two women sit side-by-side in an abortion clinic doorway to impede entrance, the woman who participates in opposition to abortion can be sent to federal prison, while the woman who seeks a salary increase from the clinic operator will be left in the clinic doorway.

Under the bill, no federal offense will be committed by union members, AIDS protesters, animal-rights protesters, or others who block access to medical facilities for other reasons.

Violators will be subject to up to one year in federal prison on the first offense. Subsequent offenses will be subject to up to three years in federal prison. In addition, fines of up to \$250,000 per offense can be assessed.

The bill also authorizes private

lawsuits by clinic staff, owners, and clients, including damages for emotional distress, and any such awards will be automatically tripled. H.R. 796 will also allow federal judges to issue injunctions against anticipated violations before they even occur.

Hearings on this bill could be held at any time. Interested persons who wish to communicate with their congressmen are urged to do so as soon as possible.

Additional information and copies of H.R. 796 can be secured from individual congressmen or from the Mississippi Baptist Christian Action Commission, Box 530, Jackson, MS 39205. Telephone: (601) 968-3800.

Jones is executive director, Christian Action Commission, Mississippi Baptist Convention.

How to contact Mississippi congressional delegation:

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Washington, DC 20510

Thad Cochran
(202) 224-5054

Trent Lott
(202) 224-6253

Representatives
U.S. House
of Representatives
Washington, DC 20515

District One
Jamie Whitten
(202) 225-4306

District Two
Vacant due to appointment of Mike Espy as U.S. Secretary of Agriculture. Special election to fill the seat will be held March 30

District Three
G.V. Montgomery
(202) 225-5031

District Four
Mike Parker
(202) 225-5865

District Five
Gene Taylor
(202) 225-5772

RU-486 poses threat

NASHVILLE (ABP) — The RU-486 abortion pill is a "human pesticide" that poses more danger to women than an actual abortion procedure and should not be introduced in the United States, an anti-abortion physician said recently.

As it is administered in Europe now, the abortion pill requires more visits to a physician than a regular abortion, is more expensive, and can cause massive bleeding, says J.C. Willke, a leading "pro-life" spokesman.

"RU-486 is used for the extermination of an entire class of living human beings, in this case the unborn," Willke, who heads the Life Issues Institute in Cincinnati, Ohio, told about 500 people at a national bioethics conference March 2.

The conference was sponsored by the Christian Life Commission.

Developed by a French company, the pill is currently administered in clinics in only three nations: France, Sweden, Britain. But RU-486 supporters in the United States, including President Clinton, believe it should be tested and marketed here.

Many supporters believe RU-486 has already proved its safety record among women in Europe. They see the pill as a less traumatic solution in the "abortion war" because it avoids the need for a surgical abortion.

Federal officials are working to open the door for possible marketing here, but even some "pro-choice" advocates oppose the abortion pill in America, Willke said.

He offered this scenario: "They tell us that if the drug is licensed, many of the clinics that do surgical abortions will be closed. Then the pill will be used for a while, but soon it will become evident that the pill is very dangerous to women...."

"In due time, the U.S. Food and Drug Administration will take the drug off the market and forbid its use. At such time they (pro-choice advocates) fear that they (pro-life advocates) would be able to prevent the reopening of the surgical abortion clinics and there would be no way for many women in the U.S. to get abortions."

Publisher offers resources for post-abortion women

What is PAS (Post-Abortion Syndrome?)

Most investigators in the new field of Post-Abortion Syndrome came to agree with Anne Speckhard's definition of PAS: a woman's chronic inability to: (1) process the fear, anger, sadness, and guilt surrounding her abortion experience, (2) grieve (or even name) the loss of her baby, and (3) come to peace with God, herself, and others involved in the abortion decision. (Most therapists in this field acknowledge that any person involved in the abortion decision is also a possible candidate for PAS.) — Taken from *Help for the Post-abortion Woman* by Teri Reisser M.S., and Paul Reisser, M.D. (Zondervan Publishing House, 1989)

Nine Steps to Recovery

1. I recognize that I am powerless to heal the damage my abortion has caused in my life.
2. I will identify my feelings

related to my abortion experience.

3. I understand that the guilt, shame, and emotional distress I suffer may be consequences of my abortion.

4. I will accept mourning as part of the healing process as I grieve the loss of my child.

5. I am willing to confess to God that I am accountable for the loss of my child.

6. I will examine how my abortion experience has affected my past and present relationships.

7. I accept responsibility for the loss of my aborted child, and I will accept God's forgiveness and choose to forgive myself and others.

8. I acknowledge that I am a special person. I am important to God.

9. I acknowledge God's sovereignty and will strive to learn his plan for my life.

— Taken from *Post-abortion Trauma* by Jeanette Vought (Zondervan Publishing House, 1991)

The RTVC's Mississippi connections

Thursday, March 11, 1993

BAPTIST RECORD PAGE 5

Paul Stevens is now a robust 78 years old. His parents lived near McComb; Holmesville reportedly was named after his grandfather. He was elected the first president of the Radio-Television Commission. In 1953 the commission's first year budget was \$67,000.



Johnson

Current president Jack Johnson commended Stevens before a meeting of state editors in Fort Worth, Texas, declaring him to be a "real friend." Stevens said it was a "work of God."

Stevens went to Russia in 1959. In that closed society, he prayed that God would let the gospel be preached in that land. Today Russian networks carry "The Baptist Hour."



Pollard

Most people think Herschel Hobbs to be the longest-running "Baptist Hour" speaker, but this honor belongs to Frank Pollard of First Church, Jackson. Pollard preached from 1975-85, and began again in 1991 on the televised "Baptist Hour." He is also the most far-reaching of "Baptist Hour" speakers, with a Russian TV audience of 75-110

million.

Last week Pollard shared a thought with the Baptist Record: "It is the goal of every minister to communicate the gospel as effectively as possible to as many as possible. How I thank our Lord for the opportunity. Christian friends, please pray for the people of Russia."

More than 1,300 radio stations now carry "Country Crossroads." No fund solicitation of any kind is made. Southern Baptists churches "tote the note" and pay the bills.

In 1972 country comic Jerry Clower signed on as host of "Country Crossroads," and has been a permanent fixture since. Audience response to him has been tremendous, and the Mississippi former fertilizer peddler is one of the leading album sellers for MCA Records with 12 "record-bustin" LPs. Just ask your truck drivers. For nine consecutive years he has been named Country Comic of the Year. He has co-hosted "Nashville on the Road" and has written three top-selling books.

Farrell Blankenship is Broadcast Services director for the Mississippi Baptist Convention Board. He observes that radio and television ministries of our churches have as their basic objectives both outreach and ministry — outreach into thousands of homes in our state, and ministering to the lives of the people.

"We call it 'Helping to Bring Mississippi and the World to Jesus,'" says Blankenship. "We

have access to over 600,000 people in our state through the ACTS network. There are a large number of churches originating local programming on television and an even larger number use radio. We are providing training through our



Blankenship

department for these volunteers with our 'Mississippi Baptists in Broadcasting' as well as on-site help." Mississippi's trustee on the RTVC is D.J. Benson, pastor at Salem Heights near Laurel. Benson spoke of the heavy indebtedness of the commission, but believes they are on top of it now.

"The RTVC is headed in a positive direction and reaching millions of people. We must continue this great ministry," said the Laurel pastor.

There are other connections: Darrell Robertson, the editor's nephew, works as an RTVC film editor; Melynda Wester, who married the son of long-time Hattiesburg pastor Brooks Wester, is the graphics manager.

Also, Debbie Wood of Oxford is in Donor Relationships and Lisa Young of Louisville works in Radio Marketing. Perhaps there are other Mississippi connections, but these reveal the Magnolia State has played a major role in the development of this key ministry. — GH



Mississippi Jerry Clower, left, co-hosts the RTVC's radio program "Country Crossroads," with Bill Mack, right.

Videotape to missionaries defends WMU changes

BIRMINGHAM, Ala. (ABP) — Woman's Missionary Union has prepared a videotape designed to assure Southern Baptist foreign missionaries that the organization intends to remain loyal in its missions support.

"We come to you today to say that we are still in the business of being your support system," WMU Executive Director Dellanna O'Brien tells missionaries in the 10-minute videotape prepared by the Southern Baptist auxiliary.

"We want to give you assurance of our loyalty. For almost 105 years, WMU has walked side by side with you. We will continue to do just that."

The videotape comes amid concerns about changes in the organization's policy. Woman's Missionary Union leaders recently voted to expand the scope of their work and provide missions education materials and prayer support to other Southern Baptist and evangelical groups.

Since that vote, WMU leaders have been called on to respond to concerns, especially fears that the changes open the door for Woman's Missionary Union to support the moderate-conservative Cooperative Baptist Fellowship.

Last month, WMU leaders met with Southern Baptist Foreign Mission Board trustees to discuss the matter. Videotape copies of that two-hour question-and-answer session also were mailed to overseas missionaries by FMB trustees.

O'Brien encourages missionaries to view the Foreign Mission Board tape. "We share with them the desire that you know all of the fac-

tors with which we're dealing right now."

But she also encourages them to know that WMU remains committed to their support. O'Brien offers a litany of commitments WMU has made and kept during its 105-year history to provide prayer support for missionaries, to support Southern Baptist mission offerings and the Cooperative Program, to tell the missions story to Southern Baptists, and to rear up a generation of young people to serve as missionaries.

O'Brien claims Southern Baptists are seeing a return to the societal method of missions, in which churches and organizations compete for missions support.

There already are churches within the Southern Baptist Convention that send out their own missionaries, she says. In addition, the Fellowship has formed a missions-sending agency, and ethnic groups are suggesting that they may send their own missionaries.

"We're seeing that all of this fragmentation is pulling us apart as a denomination," O'Brien says. "WMU would like to be, for our denomination, an umbrella that would pull us all back together again in the missions cause and the missions effort, that we could be that force that brings us together for the sake of the sharing of the gospel around the world."

"This does not change our commitment to you. We will continue to be what we've always been, a support system for the Home Mission Board and the Foreign Mission Board.... This is the kind of loyalty money cannot buy."

Southern Baptists' largest ministry

"I've got a gun to my mouth. Give me a reason not to pull the trigger."

Another day was beginning for "COPE," a program of the Radio-Television Commission of the Southern Baptist Convention. The spiritual helpline, manned by professional counselors, deals with up to 50 such calls an hour. The counselors pray with those who share needs, explain how to become a

Christian, or just listen in prayer concern.

Doug Dillard, vice president for external relations, describes it as an "exciting ministry."

"The Baptist Hour" program began with the scratchy voice of M.E. Dodd in 1941. In 1953, the word "television" was added to the name of the commission, and the new SBC agency moved to Fort

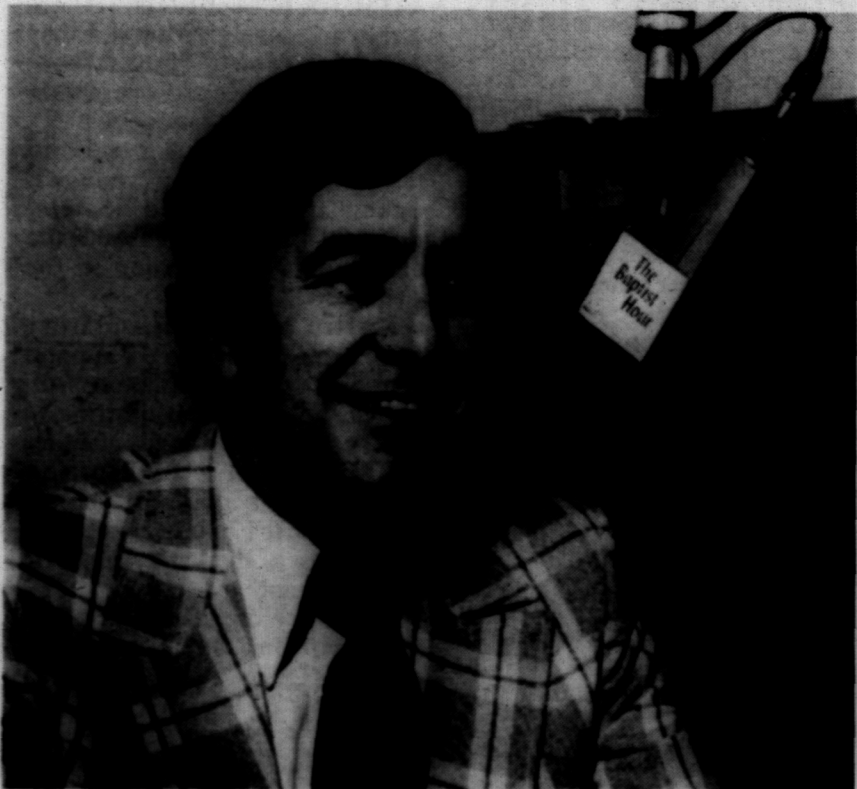
Worth, Texas. Then, like leaves on a sweet gum, different programs were added: "Master Control" in 1959; "Powerline" for young listeners in 1969; "Country Crossroads" in 1969; "Streams in the Desert" in 1979; and "On Track" in 1981.

Television enhanced this ministry. Soon people were watching the ACTS network with seemingly a program for every age and climate. You can see the "Sunshine Factory," "Just Kids," "COPE," worship services, Bible lessons, "Homeland Harmony," "Psychiatry and You," and the list grows daily. Later, FamilyNet featured ACTS programming, and much more continued to be added.

Since 1941 Baptists have spent a lot of effort and money seeking to develop a ministry of truth in high quality. In 1992 Jack Johnson, president of RTVC, said something had to be done to "preserve the network," and entered an agreement of channel-sharing with VISN-ACTS.

Many good things began to happen. The range was greatly extended and more people began to see the ACTS network.

There are approximately 100 employees at the RTVC, all believing that communication is the future. In terms of listeners and viewers, it has become the largest ministry in Baptistdom. Cable ACTS is on eight hours per day, with possible viewers numbering 150 million. Southern Baptists will long owe a debt of gratitude to committees, presidents, and trustees of the Radio-TV Commission. — GH



Frank Pollard, now pastor of First Church, Jackson, was already two years into his ministry with the RTVC's radio program, "The Baptist Hour," when this photo was taken in 1977.

State honors Gore, Hardin

CLINTON — One student and one faculty member from Mississippi College were among individuals honored by the Mississippi Legislature as part of Higher Education Appreciation Day, Working for Academic Excellence (HEAD-WAE) held recently in Jackson.

Mississippi College honorees were Sam Gore, professor and head of the Department of Art, and Holly Monette Hardin of Moss Point, president of the Student Body Association.

Gore is the senior member of the Mississippi College faculty with 40 years of service. He has held one-man shows of his work around the country, including the U.S. Capitol.

Miss Hardin, daughter of Mr. and Mrs. William Van Hardin, is a senior elementary education major and a Dean's List scholar. In addition to serving as SBA president, she has also been homecoming queen, class favorite for three years, and SBA attorney.

capsules

INDIAN JUDGE DISMISSES CHARGES AGAINST MEDICAL MISSIONARY: BANGALORE, India (BP) — A judge in the southern Indian state of Karnataka has cleared a Southern Baptist medical missionary at Bangalore Baptist Hospital of criminal charges alleging she violated the state's factory labor laws. In 1988, union workers, angered over personnel cuts at the hospital, filed a criminal complaint against missionary Rebekah Naylor, who was the hospital's medical director at that time. The complaint said Naylor, a surgeon from Fort Worth, Texas, broke a law that protects factory workers when she laid off 39 hospital employees in 1988. The prosecuting attorney claimed the hospital was subject to the same laws which govern India's factories and the handling of their labor forces. For the past four years, as the case moved through India's court system, Naylor faced the possibility of a prison sentence. But when the case reached Karnataka's high court, a judge ruled the prosecution had no basis for its complaint. He said it was "ridiculous for anyone to ever think that a hospital was a factory," reported missionary Clyde Meador, associate to the area director for southern Asia.

1992 VBS ENROLLMENT REACHES RECORD HIGH: NASHVILLE (BP) — Enrollment in Vacation Bible Schools and Backyard Bible Clubs reached a record high in 1992, surpassing the 3.7 million mark. According to statistics compiled by the Baptist Sunday School Board, 3,709,174 children, youth, and adults were enrolled last year, surpassing the previous year's total by almost 90,000. Almost 76% of Southern Baptist churches (29,482) reported having VBS in 1992. In addition, 1,712 mission Vacation Bible Schools and 3,508 Backyard Bible Clubs were reported. "VBS continues to be a bright spot for us," Harry Piland, director of the board's church growth-Sunday School division, said. "It remains a viable force for evangelism, Bible study, and missions."

NAZI-LIKE BARBARISM LOOMS BEHIND ABORTION, MERCY-KILLING, LAND WARNS: NASHVILLE (ABP) — America is sliding into Nazi-like barbarism by tolerating abortion, mercy-killing, and fetal-tissue experimentation, Richard Land told a conference on medical ethics. Some 500 people attended the March 1 opening sessions of the three-day conference, sponsored by the Christian Life Commission. They heard speakers blame sexual immorality as the cause of AIDS and predict that legal euthanasia eventually will lead to "incest rights" and legalized sex with children. "The Nazi death camps of 50 years ago and the more recent Cambodian genocide illustrate what an alarmingly dangerous place the world is for those too young, too few, too old, too weak, too handicapped, or too ill to defend their right to life when the sanctity of any human life is denied," said Land, executive director of the CLC. "Will it happen here? Much depends on the faith community. We are the last line of defense against a rapid descent into an evil abyss of barbarism."

ALLIANCE TO CONTINUE BUT WITH CHANGED ROLE: DAYTONA BEACH, Fla. (ABP) — Although the Alliance of Baptists has grown smaller in recent years, its importance has not diminished and its future still holds promise, according to the group's executive director, Stan Hastey. The Alliance was formed in 1987 by progressive Southern Baptists dissatisfied with conservative domination of the Southern Baptist Convention. But the Alliance has lost about a third of its members in recent years, in part because of the emergence of the Cooperative Baptist Fellowship, a broader coalition of Baptist moderates and progressives. The Alliance is left with a "rock-solid" core membership of about 120 churches (with 60,000 members) and 2,000 individuals, Hastey told Alliance members Feb. 26 at the group's annual meeting in Daytona Beach, Fla. "Whereas our numbers are somewhat smaller, the level of commitment to the Alliance from this core constituency is deeper today than at any previous point," he said. Although the Alliance and the Fellowship appeared headed for a merger two years ago, Hastey said, "it became clear to me... that merger was no longer a likely outcome."

'HOLMAN BIBLE DICTIONARY' MAKES BEST SELLERS LIST FOR SECOND YEAR: NASHVILLE (BP) — The Holman Bible Dictionary was the fourth best-selling Christian reference book in the United States in 1992, moving up three places from the previous year's ranking, a national magazine reported. The dictionary was included in Bookstore Journal's Reference Premier 100 — a list of best-selling backlist Christian reference books for 1992. Included in the March issue of the magazine, the list is compiled annually based on actual sales figures submitted by publishers. The dictionary was number seven in last year's listing. Published by the Sunday School Board's Holman Bible Publishers, the 1,486-page book was released in 1991 and offers more than 600 color illustrations, maps, charts, and articles by almost 300 contributors. A companion product, the Holman Bible Handbook, was released last year to offer additional study helps on biblical backgrounds, themes, and ethical and theological teachings. Three other Holman products made this year's listing: Smith's Bible Dictionary, Pronouncing Bible Names, and The Holman Concise Bible Atlas.

Miss. missionary suffers heart attack

Mississippian John McNair, missionary to Uruguay, suffered a mild heart attack on the field about a week ago. John and his wife, Kathy, arrived in New Orleans March 9 and traveled to Jackson March 10 for medical tests. They will be staying at the home of Marvin Lee in Carriere until further notice.

Churches discover new ways to minister through support groups

By Joe Westbury

ATLANTA, Ga. (BP) — As American society struggles to get a handle on new social issues such as living with AIDS or helping unwed mothers, churches are responding with redemptive ministry through support groups.

Sara Hines Martin, an Atlanta counselor, author and public speaker, sees a growing number of churches which are turning to support groups to expand their outreach into the community.

Martin sees a correlation between the breakdown of traditional support systems such as families and neighborhoods, and the rise of alternate forms of "community." As society becomes more technological and dehumanized, support groups have evolved as a natural way people learn from each other's experiences, she explains.

"The support systems of the past are simply no longer in place to do the work they once did," she says. "The fragmentation of the nuclear family and increased mobility have created a void that people are seeking to fill."

Support groups are emerging as places where people find a family atmosphere of support and affirmation. And, she says, that's

where churches are stepping in with groups tailored to a community's needs.

Martin has given examples of how churches can minister through support groups in a recently-released book, *Meeting Needs Through Support Groups*, published by New Hope Press, a publishing arm of Southern Baptist Woman's Missionary Union.

"Twenty years ago terms such as verbal abuse or battered women were not part of our vocabulary," she says. But today they illustrate ways society has developed, with a heightened sensitivity, to righting wrongs.

Martin says the church's traditional role has been to identify a problem in the community and offer a ministry to deal with it. That has usually been accomplished through physical ministries such as food or clothing closets. But emotional needs have to be treated differently, she says, and support groups offer the framework Christians are most comfortable with to administer emotional and spiritual healing.

"Evangelism can result from support groups, but not as quickly as from other avenues of min-

istry," Martin explains. "A support group may be a slower approach to evangelism but its roots go much deeper."

"People who attend support groups on a regular basis create a bond with the group members, similar to family bonds, and become anchored to the church because of those caring relationships. That's more difficult through other types of evangelism where people may be quickly converted but soon drop out of church because no emotional bond was established."

Martin defines support groups as a peer-led individuals who share a common need and who meet on a regular basis in a confidential setting. They share what is happening in their lives, receive encouragement from each other and learn to grow in the process.

"Confidentiality and refraining from advice-giving are the hallmarks of a support group," she says. "In a healthy support group, members feel free to be themselves, warts and all."

Martin concedes that some Christians view support groups in a negative light because they feel the groups substitute counseling for biblical answers to problems.

"Comparable to the fact that we seek doctors for medical solutions and dentists for dental solutions, then we should seek psychological help for emotional problems," she says. "Those are the avenues God uses as healer."

Martin sees support groups as important developmental factors in the growth of the early church.

"Christianity began with a small group of people — Jesus chose 12 and called them friends, not servants. They eventually bonded together in communion with God and with one another."

"A small group also gathered in the upper room after Jesus' crucifixion. Those men were distressed, defeated, discouraged, scared, and lonely. What did they do in that room? They talked, shared, and comforted one another and bonded in a unique way."

"In the words of author Henri Nouwen, the 'walking wounded' became the 'wounded healers' and went out to accomplish the things that are recorded in the book of Acts."

Martin has few mandatory ground rules in starting a support group, but she does insist on two:

First, an individual desiring to start such a ministry should present the proposal to the appropriate approving body in the church, such as church council. Without the backing of the leadership, any program is doomed to fail.

Second, before starting a group the leader must attend a 12-step recovery program to work through his or her own recovery program. "A person cannot learn to lead such a group simply by reading material," she says.

Westbury prepared this article on assignment from WMU.

BSU director McLaughlin sees healing possibilities in Life Support materials

By Chip Alford

NASHVILLE (BP) — Last year, Tom McLaughlin, BSU director at Mississippi Delta Community College in Moorhead, began wondering why so many things were "breaking down" in his Baptist Student Union group.

Then he realized a possible source for the pain his students were experiencing.

"Only about 5% of my students come from a traditional home setting with a mother and father, brothers and sisters," said McLaughlin. "Most come from broken homes. Some come from single-parent homes; others have had two or three sets of parents."

"No wonder they're confused. They don't have any idea who they are or where they're going. They're really struggling with identity."

McLaughlin said he spends so much of his time counseling students that other vital program needs are often left unmet.

"It's really affected our program," he said. "It's hard to get students excited about sharing the good news if they aren't experiencing it themselves."

It's not hard to get McLaughlin excited about the new "LIFE Support" materials being developed and published by the Baptist Sunday School Board.

He was one of 12 BSU directors and church ministers to college students who gathered in Nashville Feb. 22-24 for a Life Support training conference co-sponsored by the board's national student ministry and discipleship and family development division.

Conference participants committed to using the materials to start support groups for students at their churches or campuses and then be available to train others in their states to do the same.

Three LIFE Support products have been released to date: "Making Peace with Your Past," designed to help adults who grew up in dysfunctional families; "Search for Significance," which deals with self-esteem; and "First Place: A Christ-Centered Health Program."

Though the materials are not designed specifically for students, McLaughlin believes they provide an excellent tool for "reaching students where they're hurting."

"There is a great possibility for renewal if we just give students the tools they need (to find healing)," he said.

Alford writes for BSSB.



McLaughlin

HOUSE TOPS

What I tell you in the darkness, speak in the light: and what you hear whispered in your ear, proclaim upon the housetops. Matthew 10:27 NAS

March 11, 1993

HOUSE TOPS is a supplement to the **Baptist Record** and is produced by the Mississippi Baptist Convention Board.

PrayerGram

March 11

PRAY about the 1993 Priority Requests for the CIS (Commonwealth of Independent States) There are 20 requests for missionary personnel in the Green Alert emphasis. There is special need for Church Planters and Church Developers, as well as religious education specialists and communication specialists. There also may be short-term volunteer projects in Belarus, Russia, Ukraine and other places of Central and East Asia. These doors are open. Pray for a response from your family or your church....or maybe you are being called to go.

PRAY for the mission work in Europe. Effective March 1, the mission work in Europe will be divided into two administrative areas—Western Europe and Eastern Europe. John Floyd will administer the whole area of Europe, the Middle East and North Africa until another area director is elected to lead one of the areas. Most of Europe is a slow-responding area and the missionaries working there need prayers for patience and innovative ways to reach the people.

PRAY for India. Preparations are being made for the Cross-Over India Partnership Crusades being held in November, 1993. Pray for people to respond to the invitation to be a part of this opportunity. The charges and legal problems against the Baptist Hospital in Bangalore and our Baptist missionary doctor, Dr. Rebecca Naylor, have been resolved by a decision from the high court. Formerly it was declared that the hospital should abide by the same labor laws as a factory and the High Court Judge declared this "ridiculous." Thank God for this answer to prayer.

PRAY for Bob Lewis, director of missions for the Sacramento Baptist Association. Pray for his family, and especially for his 15-year-old daughter, Kimberly, who is struggling to adjust to high school. Pray for the growth of a Vietnamese and a Filipino Bible study and for a sponsoring church for these groups.

PRAY that offerings will continue to come in from churches for the Annie Armstrong Easter Offering; so that the national goal of \$38 million will be reached. This will help support the work of 3,868 missions personnel serving in the United States, the Caribbean, American Samoa and Canada. Pray, give and become personally involved are the key words.

PRAY for Roy and Lou Isbell, Mission Service Corps volunteers, serving as Baptist Student Union directors of the University of Central Florida. Pray for international students and especially those contacted through an international student conference held earlier in March.

PRAY for the Spring Leadership Conference for the Mississippi Baptist Student Union, to be held March 26-

28, 1993 at Gulfshore Baptist Assembly, Pass Christian.

PRAY for the Clay Association and its leaders and churches that they will go forward putting into action the New Work/Ministries PROBE throughout the county. Calvary Church, West Point, hosted the training sessions. Pray that churches all over the state will study the needs in their associations and plan to meet them.

PRAY for the partnership needs from both Zimbabwe and Alaska partnerships. watch the BAPTIST RECORD and contact Bill Hardy at Box 530, Jackson, MS 39205-0530 or call (601) 968-3800. Don't miss a wonderful blessing that God has for you in donating your time and talents to ministry and witness in these areas. ■

"I thought HOUSE TOPS was just for the church staff..."

'Til I read where I'm needed in Alaska."

(see ALASKA inside page, HOUSE TOPS)



YOUTH VOLUNTEER AND SMALL CHURCH MINISTERS CONFERENCE

To provide skill development and resources for those persons who serve as volunteer or part-time youth ministers in the small church.

Gus Reyes, Baptist Sunday School Board, Nashville

Welcome, Prayer, and Introduction
What Do I Do?
Where Do I Begin?
Break
How Do I Get It all Done?
What Resources are Available?
Adjourn

NO CHARGE—See registration form on back of HOUSE TOPS
Sponsored by the Church Administration-Pastoral Ministries Dept., MBCB



April 2, 1993
Grandview Baptist Church, Pearl
(this is a new location)
6:30 p.m. - 9:00 p.m.

April 3, 1993
Central Baptist Church, Brookhaven
9:30 a.m. - 12:00 noon

We've Been Listening

To You

Key Leader Seminar for

Sunday School Directors, Sunday School Outreach Directors, Ministers of Education and Pastors

April 2, 6:30 p.m. — April 3, 12:15 p.m.
Baptist Building, Jackson

There will be a conference for Sunday School Directors and Church Staff Personnel and a separate conference for Sunday School Outreach Leaders. A continental breakfast on Saturday morning will be the only meal provided.

Contact the Sunday School Department to pre-register:
968-3800 or P.O. Box 530, Jackson 39205

Share Hope--Start New Work

Why Should We Start a Congregation?

There is biblical, historical, and contemporary evidence of the need for new work:

BIBLICAL EVIDENCE

The book of Acts teaches seven lessons on the early growth of Christianity:

1. Christianity spreads through evangelistic ministry.
2. Churches presented the uncompromised gospel of Jesus in the language and culture of the people.
3. Churches started other churches.
4. Churches helped other churches grow.
5. Early church growth was by conversion growth.
6. Churches sent missionaries and supported them financially.
7. There was variety in worship and in types of churches so that every person would feel comfortable.

HISTORICAL EVIDENCE

Southern Baptists long have been committed to church growth by extension. The 1845 meeting that began the Southern Baptist Convention also began Foreign and Domestic (Home) Mission Boards. Both boards began congregations as a major strategy of witness. Southern Baptists actively began to sponsor new congregations in response to the baby boom of post World War II. For many years the HMB used the motto "evangelize and congregationalize." Sharing God's love today requires diligent commitment to evangelize and congregationalize every community in the United States.

CONTEMPORARY EVIDENCE

The contemporary evidence presents additional reasons to start a congregation. The United States has more lost people than any nation except China, Russia, and India. There are not enough existing churches to share God's love with more than 170 million non-Christian people in the United States.

The majority of Mississippi is unchurched. Christians must share Christ with the lost. Pray for your own concern or lack of it for others to become more concerned also. Please help bring Mississippi and the world to Jesus Christ.

Contact Ray Grissett, director, Cooperative Missions Department, Mississippi Baptist Convention Board, P.O. Box 530, Jackson, MS 39205 or call (601) 968-3800, for additional information. ■

ON THE PRAYER LINE...

A heart-warming prayer was recorded on the answering phone of the Prayer Ministry office on Feb. 23, 1993. The lady calling did not give her name, but in her voice was one of love and conviction:

"Dear Lord,

I thank you for this whole generation—the whites and the blacks; we are ALL ONE.

Lord, thank You for making us strong enough for 1993, in YOUR NAME, and let us all go forward and not backward.

In Jesus name." ■



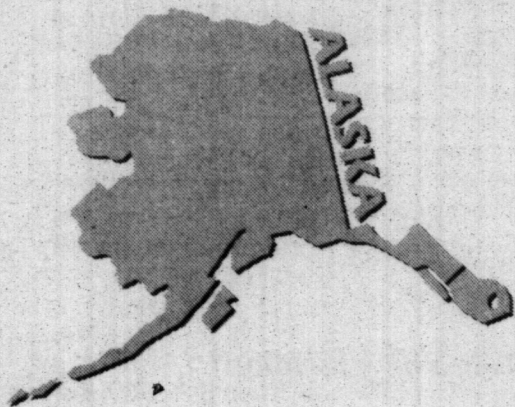
Singing Churchmen to Head for Russia

On May 19, 29 Mississippi Singing Churchmen will depart from Jackson to begin a 15 day music/mission trip to Belarus, Russia and Kyrgyzstan. They will fly from Jackson to Atlanta to Frankfurt, Germany, to Minsk, Belarus, for two days of singing and sharing the gospel. Then they will fly to Moscow, Russia, for two more days of witnessing. Then they will leave for Kyrgyzstan where they will spend the next eight days. There, they will sing in various places from symphony halls to churches to impromptu concerts wherever it is possible. During at least some of this time, they will be staying in homes. The Mississippi Singing Churchmen will be the first Christian musical group allowed into Kyrgyzstan. It is a country of Moslem heritage and the men hope to be used in a breakthrough for the sharing of the gospel. After their stay in Kyrgyzstan they will fly back to Moscow and after possibly another concert arrive back home on the evening of June 2.

The travelers are: John Alumbaugh, Gordon Bennett, Keith Bennett, David Bishop, Edd Brashier, Cecil Brewer, Clyde Carraway, Randy Cuchens, T. R. Darsey, James Frances, Mickey Gentry, Randall Hall, Allen Harris, Bill Herman, Jim Hess, Jimmy Little, Jimmy McCaleb, John McGraw, David Prevost, Tanner Riley, Perry Robinson, Bill Sellers, Robert Shaw, J. E. Sims, Graham Smith, Jerry Talley, J. M. Wood, Milfred Valentine, David Young.

HOUSE OF

ALASKA



Church Vans needed in Alaska

Several churches in Alaska are in need of good, used 15 passenger vans. In some instances they may be able to pay a minimal amount; however, getting the van to Alaska will amount to considerable cost in itself. Perhaps some churches about ready to replace their van would want to make a mission contribution of such a unit to a church in the far north.

Inquiries should be made to Partnership Missions Office, P.O. Box 530, Jackson, MS 39205 or call 601/968-3800.

Help Wanted in Alaska

LOCATION: Bodenburg Butte Baptist Church, Palmer, Alaska, Needs a summer youth worker. Wants a leader who can conduct and plan programs for youth in the Matanuska Valley. This would also include teaching youth Sunday School and perhaps other areas of youth ministry. Dates desired June 1 - August 29, 1993.

LOCATION: Moose Creek Baptist Church, North Pole, Alaska Need people with carpentry, plumbing and electrical skills to remove and completely rebuild two bathrooms in the church basement. Approximately 1 week required

sometime in June or July.

Interest in these projects or any others related to the Alaska/Mississippi Partnership should be directed to the Partnership Missions Office, P.O. Box 530, Jackson, MS 39205, or telephone 601/968-3800.

Alaskan Camp Needs Generator to Operate

Artan Ranch Camp in southeastern Alaska has lost its power ... electric power, that is. The generator that services the camp has broken down and cannot be repaired.

Six weeks of Baptist camps and six weeks of other church camps are endangered for lack of electricity. There are no public utilities available.

A 20 Kilowatt generator costs about \$8,000 and the camp has no funds. If some group in Mississippi would see this as an opportunity to contribute to the salvation and Christian growth of around 600 campers each year, they should contact the following: Richard Burns, North Tongass Baptist Church, P.O. Box 6256, Ketchikan, AK 99901, telephone 907/247 6256.

For local inquiries contact Partnership Missions, P.O. Box 530, Jackson, MS 39205, or call 601/968-3800. ■

How to Deal with an Unwanted Guest

Sooner or later, crisis visits every home. But although crisis comes to visit, it doesn't have to stay.

Christians have valuable resources for dealing with crisis proactively and redemptively. The Equipping Center module *When Crisis Comes Home*, the study for the 1993 Christian Home Emphasis, teaches families what the Bible says about crisis and about God's care during crisis. This six-session study helps families identify and eliminate causes of crisis, at the same time realizing growth from the experience. Families also learn vital coping skills and ways to minister to others in crisis.

Does crisis ever visit your home? Learn how to deal with it by studying *When Crisis Comes Home*. The module (item 7631-13) is available from Baptist Book Stores and from the Customer Service Center, 127 Ninth Avenue, North; Nashville, TN 37234; Nashville, TN 37234; 1-800-458-2772. ■



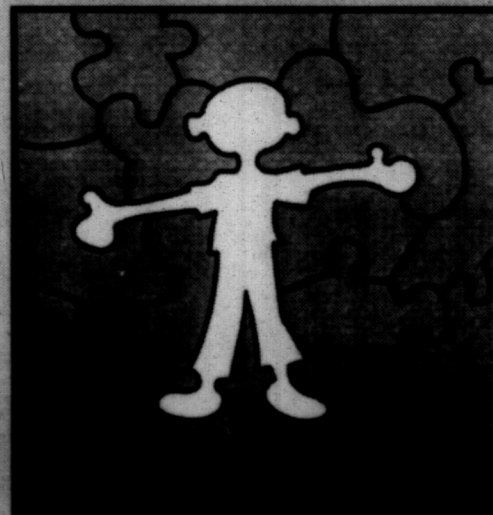
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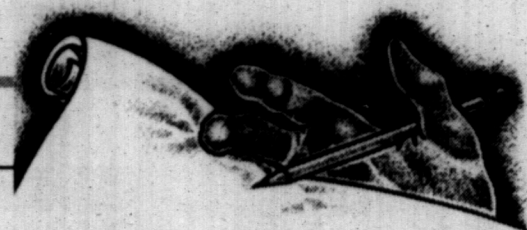
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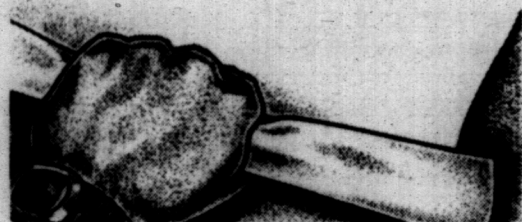
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1993 Church Building Conferences



APRIL 12

*38th Avenue Baptist Church,
Hattiesburg

APRIL 13

*Hinds-Madison Association Office,
Jackson

APRIL 15

*Emmanuel Baptist Church, Grenada
**(Lunch provided at each conference)*

Morning Sessions

8:30 - 8:45Registration & Fellowship
8:45 - 9:00Welcome —Overview
Scripture—Prayer
9:00 - 9:35Planning/Building Process
9:35 - 10:05Architects & Construction Team
10:05 - 10:20Break
10:20 - 10:50Educational Space
10:50 - 11:15Trends/Cautions
11:15 - 12:00Financial Issues
12:00 - 1:00Lunch
(Discussions with program leaders during lunch)

Afternoon Sessions

1:00 - 1:30Music/Sound
1:30 - 2:00Worship Space
2:00 - 2:20Remodeling/Renovation
2:20 - 2:50Home Mission Board Services
2:50 - 3:00Services from the Denomination
3:00 ...Adjourn—Individual Conferences
by Appointment
(Contact Matt Buckles for appointment)

Volunteer/Small Church • Youth Ministers Conference

REGISTRATION FORM

Please complete and mail to: Church Administration/Pastoral Ministries Dept.
P.O. Box 530, Jackson MS 39205 prior to March 26 1993.

Name _____ ☐ Volunteer ☐ Paid Staff

Address _____ City _____ Zip _____

Home Phone _____ Work Phone _____ Church Phone _____

Association _____ Church _____

I will attend the following conference:

- ☐ April 2, 1993 at Grandview Baptist Church, Pearl *(this is a new location)*
☐ April 3, 1993 at Central Baptist Church, Brookhaven



CHURCH DRILL BIBLE DRILL PAK

The Church Drill Pak includes detailed instructions on how to call the church drill, how to prepare for conducting the drill, judging sheets, instructions to judges, the printed calls for the Church Drill, alternate calls and get acquainted drill, numbers and registration slips.

Only one pak is needed for each 12 participants in the Church Drill.

The paks will be mailed by March 15.

Mail the form below to:

Discipleship Training Department
P. O. Box 530
Jackson, MS 39205

Bible Drill Church Paks ORDER FORM

Name of Church or Bible Drill leader _____

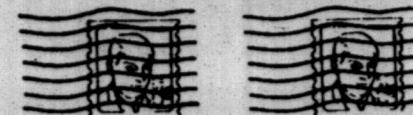
Address _____

City _____ Zip _____

- ☐ Children's Church Bible Drill Pak (one pak for every 12 participants).
Multiple copies of drills as needed if two or more drills are being conducted simultaneously.
☐ Youth Church Bible Drill Pak(s) (one pak for every 12 participants, same as above).



Letters to the editor



Whose rights?

Editor:

In these days and in times like these, it is hard to prove almost anything by the Bible and the Constitution of the United States. However, the Bible says in Jeremiah 3:15, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." I think most thinking pastors do their best in this field.

Now, just suppose the pending Gay Rights Bill is signed by the new president having to do with gays in the military, etc. I am told that this bill could be taken into a "Civil rights" bill for the Gay Rights movement. This could mean, pastors, that if you or I preach the Word, the Bible, against homosexuals, we could be hauled into court for discrimination.

Now, my questions are these:

Pastors, what are you going to do when two men show up at your door some Saturday, wanting to get married to each other? Or two women?

Clerk of the County Court, how are you going to deal with the marriage license, where it says: "Groom," and "Bride?"

Here is what Webster says: "Bride: a woman who has just

been married or is about to be married;" and "Bridegroom: a man who has just been married or is about to be married."

Confusion? You'd better believe it is confusion.

Pastor, do you want to stay out of jail and the courts? Then get ready to compromise or take your stand with the apostle Paul. If you want to know what God thinks about sodomy and homosexuality, please read about God's urban renewal plan in Genesis 19: 1-29. The bottom line is: "He (God) overthrew those cities and all the inhabitants of the cities...."

D.L. Callender, pastor
Holmesville Church
McComb

Reply to Craft

Editor:

This is to reply to Miley Craft and his letter to the editor in the Feb. 25 issue headed, "Only the gospels." He used as his "proof text" some verses from John 15-17. He needs also to read John 16:12-15.

If we want all the words of Jesus, we need the whole Bible. The pre-incarnate Son of God spoke to man in the Old Testament through the inspired writers. The resurrected, glorified, and ascended Son spoke to man in the New Testament through the inspired writers, also. The Bible strongly indicates that in all of God's speaking and reaching out to man he did it in and through his Son (John 1:1-3, Col. 1:15-17).

The four gospels cover the time period of the transition from the Old Testament to the New Testament. There is very little of the New Testament church in them. If you want to learn about the church, the body of Christ, you need the book of Ephesians and related passages. If you want to

know the "nuts and bolts" of salvation and justification by faith, you need the book of Romans. If you want to understand the workings of the Holy Spirit you need the book of Acts. And if you want to know how all things are going to end, you need an understanding of the book of Revelation.

"Let us give all the glory that is due him to our Lord and Savior, Jesus Christ" (1 Tim. 6:14-16).

Roy A. Schmidt
Sontag

Endorsing a brother

Editor:

It has been my privilege to know Carl Murry for the past five years. I saw the wonderful way God changed his life, and how his Christian life has developed over time. I also witnessed him going through times that most men would have buckled under to the stress, but he didn't. After being literally set up because of his past life, he endured a time in prison that just should not have been. When most men would have become bitter, Carl accepted this as an opportunity to share Christ with some people that might not have been reached with the gospel any other way.

You see, before going into prison, God called him to preach. It was my joy to see him answer that call, and then see him overcome almost insurmountable odds to follow that call.

If God would lead you, I would encourage you to use him in your ministry any way you could. If I can answer any questions, call me at any time.

Bobby Shurden, pastor
Pineview Church
Hattiesburg

Defending budget

Editor:

Your Feb. 25 editorial, "Publish glad tidings," said that the new SBC publication, SBC Life, will cost \$774,050. It's an understandable mistake. You drew the number from a working document of one of our subcommittees. The document was in error. We regret the confusion.

The number you gave represents

the entire budget of Convention Relations, and not just the publication. It covers such things as brochures, e.g. "Meet Southern Baptists," the denominational phone book, the SBC building lobby display, a nationwide clipping service, our convention booth, the production and distribution of television spots, the SBC building newsheet, promotional storyboards, consultations with agency communications shops, SBC logo copyright protection, the registration of conscientious objectors, staff support to the Order of Business and Resolutions committees, computer work on the SBC Book of Reports and Annual, media relations, response to daily inquiries from Southern Baptists and the public at large, and the production of ad proofs.

The SBC Life production and mailing budget is \$400,000, of which \$160,000 is provided by advertising revenue. This is reasonable for a full-color publication mailed monthly, without charge, to 67,000 church and denominational leaders. These are not new dollars. They've been in the Baptist Program and Convention Relations budgets. And, of course, this does not add a publication. It replaces one.

Those who have seen the prototype are excited at the look and content. Now that SBC Life has been approved, we've begun work on our premier issue. We trust that messengers will enjoy their complimentary copy in Houston.

Mark Coppenger
Vice pres., Convention Relations
SBC Executive Committee

Pleading for Annie

Editor:

Three and a half years ago James Hays, a pastor in the deep South, felt God's leading to do mission work in the state of Washington. He packed up his family's belongings and by faith followed God's direction to the little town of Puyallup. There, revival broke out. One hundred and seventy people were saved and baptized in the first 18 months of (his) ministry. Last year the South Hills Baptist Church, where Hays pastors, led the entire Northwest Baptist Con-

vention in baptisms and church growth.

I thank God for the ability to see the good and wholesome fruit of our Annie Armstrong Easter Offering for Home Missions. What a joy it is to see where our money has gone to reach the lost for Christ's kingdom.

This month our family will once again give to the home missions offering. As we do, I can't help but think of the past and God's good work in Puyallup, Washington. But I also think of the future.

On March 23, one of Mississippi's finest pastors, Arthur Middleton, will pack up his family and head for another small town in Washington where 90% of the residents are unchurched. As we give to the home missions offering this year, I am giving in honor of Middleton. I am giving in faith that God will do in the town of Lacy what he has already done in Puyallup.

I implore every Baptist in this state to pray, give, and be willing to go. How else will we reach our country for Christ?

J. Greg Martin, pastor
Commission Road Church
Long Beach

Looking for families

Editor:

I am writing this on behalf of my church, Northland Baptist Church, located in a suburb of Pittsburgh, Penn. We are a small group — six dedicated families. But with the assistance of the Home Mission Board, we are working to build a new church congregation in an area of the city that needs a solid Christian witness with a strong Southern Baptist influence. Thank you for publishing this letter to inform readers who are moving to this area and have an interest in helping us with this challenge that we need them. We are uplifted by the opportunity to serve Christ in this area as he builds a vibrant, loving, and Bible-centered church. Those that are interested should contact our pastor, David Dorazio, Northland Church, S.B.C., P.O. Box 281, Wexford, PA 15090, (412) 364-7349.

Richard Leggett, member
Wexford, Penn.

Annuity Board announces no mid-year rate hikes

DALLAS (BP) — Breaking with the national health-care trend, the Annuity Board will have no mid-year rate increase in the Church and Seminarian Comprehensive Medical plans. There also was no rate increase in January.

"We are thrilled to share this good news with our participants," said Joel Mathis, an Annuity Board senior vice president and head of the insurance division.

"This is the first time since 1987 there has been no rate increase in the Church and Seminarian plans for an entire year," he said.

U.S. medical costs continue to increase about 20% annually, but the Annuity Board stabilized its health-care costs through several efforts.

In addition, two existing benefits for participants in the Church and Seminarian Comprehensive plans were enhanced Jan. 1: the addition of a managed prescription drug program, and an increase in maternity benefits.

Also on Jan. 1, the Annuity Board introduced two new catastrophic plans with lower costs, higher deductibles, and limited benefits.

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Names in the News



Michael O'Brien (second from right) was honored on Feb. 14 in recognition of his service to First Church, Lexington, for 11 years. Calvin Moore, chairman of the deacons, presented O'Brien with a check for \$1,800. A gift was also presented to him on behalf of the congregation of Oregon Memorial Church near Lexington, where he has shared a joint pastorage. A luncheon was held in his honor. Pictured, from left, are Adelaide Riley, who shared memorable moments; Moore; O'Brien; and his wife, Nita.



Gooden Lake Church, Belzoni, welcomed its new pastor, **Bill Hudson**, and his family with a pantry shower on Sunday night, Feb. 14. Pictured is Hudson (center) with his deacons, **James McLendon**, **Lucius Ray**, **Bud Hampton**, and **Son Pinkerton**.



The **Bill Frye** family was recently honored by **Kolola Springs Church, Caledonia**, for a total of 41 years' perfect attendance. Family members are, left to right: **Bill Frye**, nine year pin; **Billy Frye Jr.** (front), 10 year pin; **Angie Frye**, 11 year pin; **Kim Frye**, 10 year pin; and **Karen Frye**, one year pin.

Hobbs cancels at Goodyear

Arlis F. Grice, pastor, **Goodyear Church, Picayune**, received word that **Herschel Hobbs**, who was scheduled for the Bible Conference at Goodyear on March 14-15, is in the hospital in Oklahoma City with congestive heart failure. Hobbs said he was doing better but would regretfully have to cancel his preaching engagement in Picayune.

Sammy J. McDonald, pastor of **First Church, Braxton**, has been awarded the doctor of theology degree from **Evangel Christian University of America** in **Monroe, La.** He is also a graduate of **Hinds Community College**, **Mississippi College**, and **New Orleans Seminary**. He has pastored churches in **Lincoln**, **Lawrence**, and **Neshoba** counties.

Benny Jackson begins his 20th year in full-time evangelism. Averaging 30 meetings a year since 1974, Jackson has held crusades in 28 states and 14 foreign countries. Before entering evangelism, he was pastor of churches in **Alabama**, **Mississippi**, and **Tennessee** for 14 years.

H. Glen Schilling, former director of missions for **Simpson Association**, is now out of the hospital after a lengthy illness. **Juanita**, his wife, expresses appreciation for the love and support of friends over the state. Glen is on a walker and is able to communicate. The Schillings are now living in **McComb**.

Mississippi alumni of **New Orleans Seminary** recently elected **Eugene Dobbs**, administrative assistant for ministry, **Mississippi Baptist Convention Board**, as president; **William P. Smith**, **Tupelo**, as president-elect; and **Kenny Digby**, **Fulton**, as secretary of the **NOBTS Alumni Association**.

Roger Bruce Ivey was licensed and ordained to the ministry by the **Knights Valley Church, Clarke Association**, on Sunday, Feb. 28. He is available for pulpit supply, interim pastor, pastor, or revivals. Ivey and his wife, **Brenda**, have two sons, **Michael** and **Chad**.



Roy T. Myers, above right, recently received a plaque for his 11 years as pastor of **Rocky Creek Church, Lucedale**, from **Sammy Chisholm**, pastor of **Shady Grove Church, Lucedale**.



Randy White, left, and **Jerry McGee**, right, were recently ordained as deacons by **Highland Church, Crystal Springs**. They are pictured above with **Vann Windom**, pastor.



Young members of Walnut Grove Church, Walnut Grove, were recently honored with Sunday School attendance pins. Pictured are, left to right: **Eric Jones**, one year; **Justin Ogletree**, eight years; **Ashley Ogletree**, three years; and **Karmen Jones**, two years. **Grady Sims** is Sunday School director.

Paul H. Russell has recently been ordained to the ministry by **Bellevue Church, Memphis**, where he was a member while attending **Mid-America Seminary**. **Adrian Rogers**, pastor of **Bellevue**, preached the ordination sermon. Russell is now pastor of **Taylor Church** near **Oxford**.

Bill Blackwell, **HMB** missionary working as campus minister of the **Military Academy, West Point, N.Y.** is a native of **Forest, Ky.** Bill, his wife, **Diana**, and their two children previously served at the **VA hospital** in **Louisville, Ky.**

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CHRISTIAN CRUISE with **Charles Stanley**, **Kay Arthur**, **Greater Vision**, **The Nelons**, & others; January 10-14, 1994; sells out quickly; for info send SASE to **Phil Turner, P.O. Box 882, Brookhaven, MS 39601**; (601) 833-2597.

RANKIN COUNTY CHURCH needs portable buildings to house growing Sunday School. Contact

Steve Stubblefield, P.O. Box 1497, Brandon, MS 39043.

NEW TRAILERS: ATV trailers — \$269; 2-axle trailers (giant selection) — \$599; stock trailers — 14' \$1,799, 16' \$1,999; (Enclosed trailers, 1-axle & 2-axle) goose-necks — \$2,999; horse trailers — \$1,999; Bushogs — 4' \$389, 5' \$399, 6' \$499, 7' \$749, 10' \$1,899. **Southland Company, Batesville, MS (601) 563-9428** or (601) 326-3630.

FOR SALE: 1971 GMC 28-passenger, 327 V8 church bus. Second Baptist Church, 203 Lee St., **Kosciusko, MS 39090**; phone (601) 289-4317.

THE COMMUNITY BAPTIST CHURCH in **Columbus, Miss.**, is presently looking for a part time minister of music and youth. Any individual who is interested should mail a resume to: **Community Baptist Church, Search Committee Chairman, 2490 Yorkville Road East, Columbus, MS 39702** or they may call 327-5306 or 328-2105.

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Revival Dates

Thursday, March 11, 1993

BAPTIST RECORD PAGE 9

Just for the Record

Hollandale (Washington): March 14-17; James Messer Sr., Mobile, evangelist; Brad & Tammy Jones, Meridian, music evangelists; Sunday, 11 a.m. & 7 p.m.; Mon.-Wed., 7 a.m. & 7 p.m.; Greg Williams, pastor.

Big Level, Wiggins: March 14-17; Bill Fuller, Cookson, Okla., evangelist; Matt Lawrence, Park Hill, Okla., music; Sunday, 11 a.m. & 6:30 p.m.; Mon.-Wed., 7 p.m.; Charley Rempel, pastor.

Concord, Pelahatchie: March 12-14; Jim Holcomb, Booneville, evangelist; Gene Fortenberry, Madison, music; Fri., 7 p.m.; Sat., 7 p.m.; Sunday, 11 a.m. & 6:45 p.m.; LaVerne Summerlin, pastor.

Oral (Lamar): March 21-24; George Aultman, guest speaker; Brad Griffin, music; services, Sunday, 11 p.m. & 7 p.m. nightly.

Everett, Mendenhall: March 7-

27; renewal conference, 7 days each of praying, preaching, praising; services, 7 p.m.; William McWilliams, pastor.

First, Lyman (Gulf Coast): March 21-24; Greg Martin, Long Beach, evangelist; Gordon & Donna Alford, Vancleave, music; 7 nightly; Bobby C. Perry, interim pastor.

Hope, Philadelphia: March 25-28; Wade Chappell, Pearl, evangelist; William Crenshaw, Hope Church, music; 7 p.m. nightly; 11 a.m., Sunday; Jimmy Young, pastor.

Homecomings

Holly Springs, Brookhaven: March 21; 11 a.m., dinner in fellowship hall; 1 p.m., singing; Clayton Hart, Nola, guest speaker; Sherra Smith, Brookhaven, music; Glenn McInnis, pastor.

The annual Luther K. Turner Memorial Service will be held March 14 at Calvary Church, New Augusta. Activities will include Sunday School at 9:45 a.m. and singing featuring the Pitts family at 10:30 a.m. Clinton Ray Turner of Mobile, brother of Luther, will be the guest speaker. Dinner on the grounds will be served at noon. Ricky Gill is pastor, Lois Bell is coordinator, and Penny Lott is pianist.

McDowell Road Church, Jackson, will present the Easter dramatization of "Sacrifice of Glory," April 9, 10, and 11, at 7 p.m. For ticket information, call 372-1594.

Flat Top Unity Church, Picayune, is planning its silver anniversary homecoming April 30 through May 2. Lori M. Caves, chairperson of the committee, would like to locate the names and addresses of former staff and charter members. If anyone has information, write her at Flat Top Unity Church, 23464 Indian Ridge Road, Picayune, MS 39466 or call 798-4642 by March 15.

A joint youth rally, sponsored by the Choctaw and Webster Associations, will be held Friday night, March 12, at Chester Church, Choctaw. Evangelist Jerry Swimmer will be the guest speaker. The church with the highest attendance and highest percentage of its youth in attendance will be recognized. The Choctaw and Webster Associations recently held a marriage enrichment retreat at Dorroh Lake Assembly in Webster County with 58 people registered. The associations also held the annual Volunteers in Missions banquet with 94 people present. The meal was prepared by the Disaster Relief Unit of Enterprise Church, Enterprise.

The Greenes of Boone, N.C., will be in concert at Antioch Church, Neshoba County, March 14 at 1:30 p.m. A love offering will be taken. For more information, call James Young, pastor, at (601) 986-8760.

Halbert Heights Church, Brookhaven, will host Erroll Hulse, co-pastor of Leeds Reformed Church, England, March 12 at 7:30 p.m. Hulse is also editor of Reformation Today, publisher for Carey Publication, and author of many books and pamphlets. A fellowship hour will begin at 6 p.m.

Goodhope Church, Purvis, will hold a dedication service for its new education building, March 14, 11 a.m., in the fellowship hall, followed by a noon meal. Bernanette Dickerson will be pianist; Carl Estes is pastor.

Thrasher Church, Booneville, will hold a Bible Conference March 15-16, 7 p.m. nightly. Evangelists will be Ronnie Barefield, Kara Blackard, Doug Jones, and Harvey Reeves. R.J. Wilemon is interim pastor.



The Fishermen, a MSU-BSU group, sing a variety of music including contemporary Christian, gospel, and hymn selections for worship services, revivals, youth meetings, and banquets. Members of the group, seated, from left, are Amy Teel, Clarksdale; Lisa Vanderford, Kosciusko; Melissa Poindexter, Olive Branch; Courtney Sartain, Brandon; standing, David Dennis, Madison; Travis Wampler, Starkville; Ken Reich, Starkville; Lydia May, McCool; Matthew Everett, Brandon; Randy Holt, Corinth; and Dan Glenn, Raymond. The group can be contacted at Mississippi State Baptist Student Union, Box BU, Mississippi State, MS 39762 or call 323-5761.



Four Mississippians were part of a team which recently participated in an evangelistic effort in the Philippines. The team was comprised of (left to right): Ben Barredo III, Filipino Baptist pastor/evangelist; Doug Christy, pastor, New Prospect Church, Iuka; Lamar Jones Jr., layman, Parkview Church, Picayune; Terry Ledbetter, pastor, Union Church, Picayune; Ben Parman, layman, Houston, Texas; Ron Stricklen, layman, New Prospect Church, Iuka; and Frank Scott, Tupelo. The men preached and shared over 40 times in schools and colleges throughout the Philippines under the auspices of Cross International Ministries, based on Island of Negros, Philippines. Scott is the director for the U.S. base of the ministry in Tupelo. The team reports 3,800 high school students and villagers prayed to receive Christ.

Missionary News

Donald and Elsie Brown, Baptist representatives to Israel, are on the field (address: P.O. Box 0372, Hertzlia Bet, 46103 Israel). The former Elsie Word, she was born in Coahoma County and considers Clarksdale her hometown.

John and Claudia Brown, missionaries to Malawi, are on the field (address: P.O. Box 1408, Blantyre, Malawi). The former Claudia Tenney, she was born in Bowling Green, Ohio, and considers Jackson her hometown.

Sam and Ginny Cannata, missionaries to Ethiopia, are in the

States (address: 1424 Valeska, Waco, TX 76710). She is the former Virginia Currey of Hollandale.

Mack and Marie Jones, Baptist representatives to Mexico, are in the States (address: P.O. Box 1876, Pagosa Springs, CO 81147). Natives of Mississippi, he is from Clara, and she is the former Marie Martin of Hattiesburg.

Stanley and Iva May, missionaries to Zimbabwe, are on the field (address: P.O. Box 2561, Bulawayo, Zimbabwe). She is the former Iva Gryner of Hollandale.

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Sex ed series can ease touchy topic

By Terri Lackey

NASHVILLE (BP) — Talking to children about sex is apt to bring perspiration to the brow of many parents, an editor of Christian sex education materials acknowledges.

"Most parents feel nervous about initiating this kind of education with their children," said Jimmy Hester, coordinating editor of the Christian Sex Education series to be released in April by the Baptist Sunday School Board's Discipleship and Family Adult Department.

Hester said he believes the Christian sex education materials for children, ages 4-17, will make the task of approaching the uncomfortable topic of sex easier for parents.

"These are home-based resources," Hester said. "The church's role is to act as a training and support base in helping parents feel comfortable using these resources at home."

One American teen in 10 becomes pregnant each year, and recent studies indicate more than half the teen-age population has sex by the time they are 17 years old, leading to an epidemic proportion of sexually transmitted diseases among that age group, he said.

Hester listed six purposes for developing the series of books on sex education with a Christian perspective. They are:

— to assist parents within Southern Baptist churches to rear

mature, responsible, Christian children who apply biblical principles of sexuality in their everyday lives.

— to develop well-tested, reliable, and effective resources for parents and churches to help educate their children about sexuality and how God intends for it to be expressed.

— to promote abstinence, chastity, high self-esteem, and self-discipline among children and youth.

— to assist parents and churches to lead children and youth to understand the good God intended for sexual intercourse within marriage and to encourage them to enjoy this relationship only within a God-ordained covenant marriage.

— to teach appreciation for one's body as God-created and the responsibility each person has to maintain appropriate boundaries with others.

— to enable Southern Baptists to join and positively influence a growing movement in the United States advocating abstinence and chastity.

Lackey writes for BSSB.

Baptist nurses to join WMU at coast meeting

The Baptist Nursing Fellowship (BNF) will join the Woman's Missionary Union (WMU) for dinner during the WMU annual meeting at First Church, Gulfport, on Friday, March 19, at 5 p.m. Cost of the meal is \$8 per person, payable to WMU.

Following the Sherard



meal, the BNF will move to another room to hear Valeria Sherard, missionary to Alaska, discuss medical needs among the Eskimos.

BNF will then have a reserved section at the evening session of the WMU annual meeting at 7 p.m.

BNF members, prospects, and guests are welcome to participate in this evening. Please send reservations to BNF Dinner, WMU, P.O. Box 530, Jackson, MS 39205-0530. Telephone (601) 968-3800.

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March 16-18, 1993

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Theme: YOUTH Make the Difference

Tuesday, March 16

5-6 p.m.
7 p.m.
8 p.m.
8:30 p.m.
10:00 p.m.
10:45 p.m.
11:30 p.m.

Supper
Opening Session
Break
4-HIM Concert
Break (snack shop open)
In rooms
Lights out

Wednesday, March 17

7-8:15 a.m.
8:30-9:30 a.m.
9:45 a.m.
10:30 a.m.
11-11:45 a.m.
12 noon
1-1:45 p.m.
2-2:45 p.m.
2:45 p.m.
3:30-4:15 p.m.
5-6:15 p.m.
6:45 p.m.
8:15 p.m.
9 p.m.
10 p.m.
10:45 p.m.
11:30 p.m.

Breakfast
Morning Worship
Session I
Break
Session II
Lunch
Session III
Session IV
Break
Session V
Supper
Evening Worship
Break
Justin Concert
Break
In rooms
Lights out

Thursday, March 18

Conferences

From How Are You to Who Is He?
Creative Recreation
Sexuality in a Mixed-up World: Why Wait?
Building Strong Friendships

What Parents Wish Their Teens Knew About Adults

Closing session
Pressure Points
Achy, Breaky Hearts
Crafty Missions
What Is My Niche?

For more information, contact Woman's Missionary Union, P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 968-3800.

Frances Tyler dies at age 86

Frances Tyler, 86, long-time professor at Blue Mountain College, died March 4 in Southaven. Services were held March 6 at Lowrey Memorial Church, Blue Mountain, with burial in Blue Mountain Cemetery.

A native of Laurel, Tyler spent more than 50 years of her life at Blue Mountain College. She and her husband, the late Wilfred C. Tyler, moved to the campus in 1936 when he became head of the Bible department.

From 1960-65, Wilfred was president of BMC. She joined the faculty in 1946, teaching Old Testament and American Literature courses until she retired in 1988.

Along with her BMC involvement, Tyler also was an author and active in Woman's Missionary Union, serving as recording secretary for WMU, SBC, from 1938-1957. She held degrees from Mississippi Woman's College (William Carey College), Hattiesburg; WMU Training School, Louisville, Ky.; and the University of Mississippi, Oxford.

She is survived by two children, Carol Townsend of Arlington, Va., and Landrum Tyler of Memphis, Tenn.; three sisters, Eleanor Collins of Sylacauga, Ala., Martha Jo Milne of Blue Mountain, and Charla Smith of Picayune; five grandchildren, and five great-grandchildren.

Memorials may be made to the WMU Second Century Fund, P.O. Box 830010, Birmingham, AL 35283-0010.



Tyler

Staff Changes

William Lance Hoggatt is the new pastor of Temple Church, Big Point, effective Feb. 23. A native of Brookhaven, Hoggatt received degrees from University of Southern Mississippi, Southwestern Seminary, and Baylor University. Hoggatt pastored churches in Gatesville and Lott, Texas.

Hoggatt

First Church, Summit, has called Les Hughes as pastor effective Feb. 28. A native of Louisville, Ky., he received his education at Mississippi College and New Orleans Seminary. His previous place of service was Crystal Springs Church, Tyler town.

Hughes

Stanley B. Barnett has retired from Calvary Church, Philadelphia. His new address is Rt. 1, Box

41, Philadelphia, MS 39350.

Stephen Bath has assumed duties as associate pastor/music and youth at Emmanuel Church, Minden, La., effective Feb. 28. He goes to Emmanuel from Center Ridge Church, Yazoo City, where he served as minister of music and youth since 1989. Bath was ordained to the gospel ministry by Port Gibson Church on Feb. 21. He is a graduate of Mississippi College and New Orleans Seminary.

Charlie Martin has resigned as minister of music at First Church, Batesville, to accept the call to Hilldale Church, Birmingham, as minister of music and media.

First Church, Vancleave, has called Greg Potts as pastor effective March 14.

His previous place of service was Heuck's Retreat Church, Brookhaven, and he also served as president of Lincoln Association Pastors' Conference.

Potts



CULT

From page 3

Corley points to Revelation 19:11, where the rider on the white horse "has a name no one knows." According to Scripture, the rider is a great warrior who overthrows the enemies of God.

"It must be that Korsh believes he is this great warrior," said Cor-

ley. Further evidence of the connection between the names "Korsh" and "Cyrus" is that Korsh named his son Cyrus, Corley said.

Corley said if Korsh does believe he is the great warrior of Revelation, authorities "had better negotiate seriously with him. This old boy (Korsh) will never yield," Corley said. "I believe he will fight to the end."

Collins writes for Southwestern Seminary.

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Uniform Necessity of new birth



By Chuck Pourciau
John 3:1-17

In John 1:12, the writer informs his readers that Jesus gave sinners the right to become children of God. How does man establish that right relationship with God? The account of Nicodemus' coming to Jesus tells us.

Man must desire to be changed (vv. 1-2). Because Nicodemus was well-known, he came to Jesus under the cover of darkness. He knew it was risky, but he took the risk because he had seen the hand of God at work in the ministry of Jesus.

God does not force himself on anyone. He did all he could do when he bore our sins on Calvary. The death and resurrection of Jesus put the ball in man's court. Man must desire to be changed and must seek God in faith. Nicodemus is an example of a very learned man realizing there was still something he may not know or possess. Human achievement will never fully satisfy man's every need. What good is human achievement when life's tragedies strike?

Man must be born from above (vv. 3-4). The word translated *again* can mean *again* or *from above*. Which meaning is intended here? It is both, for there must be a new birth that comes from above. This underscores the most important aspect of the new birth process. God does it. It is from above. In verse 4 Nicodemus expresses confusion concerning this new birth. The new birth can be confusing for a number of reasons: it is not based on man's actions but on God's; man is unaccustomed to something so valuable being free; salvation does sound too good to be true. Do not be deceived — it involved a great price.

Man must be reborn spiritually (vv. 5-9). In these verses Jesus presents that familiar teaching on being born of the water and the Spirit. Commentators certainly disagree on what he meant, but I feel the traditional approach is truer to the text: that the reference to water and Spirit is a reference to both natural (water) and spiritual (spirit) birth. In verse 4 Nicodemus refers to natural birth. It would be natural for Jesus to have tried to clear up his confusion by stating that man must be born both naturally and spiritually. This is also supported by the teaching in verse 6 about flesh giving birth to flesh, and Spirit giving birth to spirit.

Also, in verse 8, Jesus provides Nicodemus with an analogy showing this spiritual rebirth will have a noticeable effect on the individual. This change in the person's life provides evidence for the authenticity of spiritual rebirth.

Man cannot achieve salvation. It must be received through his rebirth by the Spirit of God. Also, this rebirth will effect a radical, noticeable change in his lifestyle.

Man must allow the Spirit to guide his beliefs and actions (vv. 10-13). Nicodemus was a very religious man who probably sincerely wanted to please God. Yet Jesus was trying to teach him that his traditional views needed to be evaluated in light of God's revelation in Christ.

The same must be true for us. Most people who will hear this lesson this week will be very religious people who really want to please God. That is the reason why they are in Sunday School. Yet we must understand that to please God we must evaluate all beliefs, traditional and nontraditional, in light of God's revelation in Christ.

Man must put his faith in Jesus Christ (vv. 14-17). In verses 14-15 Jesus underscores two very important elements in the salvation process: the cross and faith. When John spoke of the Son of Man being lifted up, he always referred to the cross. The fact that the Son of Man must be lifted up shows the necessity of the cross. The cross was not some last minute failure in the plan of God. It was a vital element that was in the plan from the beginning. The price for our sins had to be paid, and Jesus paid it. So the purpose of Jesus was not to condemn the world but that the world through him might be saved.

Man's faith is just as necessary as the cross. In the cross God offered the gift of eternal life to all mankind. In faith man accepts that gift. God has done all that he can do. It is useless to wait for some other sign or word. All the evidence is in. All that remains is for man to decide to accept or reject the gift.

Pourciau is pastor, First Church, Louisville.

Bible Book True wisdom from God



By Guy A. Hughes
Psalms 1, 73, 111

Warren Wiersbe, in his book *Be Joyful*, has written these words: "All of nature depends on hidden resources. The great trees send their roots down into the earth to draw up water and minerals. The most important part of a tree is the part you cannot see, the root system, and the most important part of the Christian's life is the part that only God sees. Unless we draw upon the deep resources of God by faith, we fail against the pressures of life." True wisdom is the ability to tap into the deep resources of God.

Contrast of the godly and the ungodly (1:1-6). The godly person is one who nurtures his relationship with God. He knows the importance of God's Word, prayer, worship, and righteous living. The godly person turns away from evil and fills his life with good. The wicked are just the opposite. They pride themselves on rebelling against the ways of God. Bible study, prayer, worship, and good deeds are not important to them. They would rather fill their time with other matters. Whereas the godly see the need to develop the part God sees; the ungodly would rather develop the part man sees. The ungodly, so deceived by the pride of life, fail to see the destruction of their ways.

The problem for the godly person (73:3-6). Outwardly, however, the wicked seem to prosper. Like them, we can only see the outward appearance. The godly sometimes cannot understand why evil people have great wealth and comfort. Why would God allow them to be so "blessed" materially when they are so arrogant towards God? Why do the righteous suffer and the evil prosper? This Psalm seeks to answer the question. Asaph, the Psalm's author, was a cymbal player for King David (1 Chron. 15:16-19). Asaph confesses envy of the carefree life of the wicked in this world. He felt his devotion to God was in vain until...

The solution for the godly person's problem (73:22-24). Asaph finally realized his problems were temporary but the ungodly's problems would be eternal. It was in a moment of worship (v. 17) in which Asaph perceived the end of the wicked. The ground the arrogant prance upon is slippery (v. 18). They will one day be destroyed in a moment (v. 19). On the other hand, the godly will have the assurance of God's love and protection (vv. 22-24).

After a violent storm one night, a large tree, which over the years had become a stately giant, was found lying across the pathway in a park. Nothing but a splintered stump was left. Closer examination showed that it was rotten at the core because thousands of tiny insects had eaten away at its heart. The weakness of that tree was not brought on by the sudden storm; it began the very moment the first insect nested within its bark. Sin weakens the ungodly from within and the storms of life cause them to fall. Their decline may be gradual but it will be sure.

An affirmation of faith (73:25-28). Asaph affirmed his faith in God. He found it is better to set your affections on the things of heaven rather than the things of earth. To know that God is near you is the greatest wealth a human soul can have. Therefore, he concluded it is good to practice Bible study, prayer, and worship, for it draws us closer to God.

The beginning of wisdom (111:10). The fear of the Lord is the beginning of wisdom. Einstein knew physics, Shakespeare knew literature, Kennedy knew politics, Lennon knew music, and on and on the list could go. Yet, what matters most in the life of any man will be the answer to the question, "Did he fear the Lord?"

George Bowen said, "If you have learned to estimate things in some measure as God estimates them, to desire what he offers, to relinquish what he forbids, and to recognize the duties that he has appointed you, you are in the path of wisdom, and the great men of the world are far behind you — far from the narrow gate you have entered."

Hughes is pastor, Friendship Church, Grenada.

Life and Work When temptation comes



By Laura Russell
Genesis 39:7-12, 16-18, 20a, 21

Webster's Dictionary defines the word "steadfast" as firm, fixed, established, and not changing. These words clearly define Joseph in dealing with the difficult circumstances and situations that occurred in his life. Joseph was steadfast in his faith in God even when confronted by his enemies. Our enemies may separate us from family, friends, and country; but they cannot take from us the presence of the Lord. They may rob us of liberty, and confine us to prisons; but they cannot shut us out from communion with God, from the throne of grace, or take from us the blessings of salvation.

Potiphar's wife tempts Joseph (v. 7). In Egypt, Joseph becomes the slave of Potiphar, an officer of Pharaoh. He is put in charge of his master's house and he is very successful in managing it. We see that the Lord blessed Potiphar's house for Joseph's sake; the blessing of the Lord was upon all that he had (v. 5). We also see that Joseph is a source of blessing to all those around him.

At first, Potiphar's wife had not noticed Joseph. But as he advanced in her husband's favor, he began to wear clothes in keeping with his station, clothes that set off his natural beauty (v. 66). So she began to observe Joseph, but her observation quickly turns into desire. Shamelessly, she proposes to Joseph to "lie with me."

Joseph refuses to yield (vv. 8-10). Potiphar's wife fails to seduce Joseph because he declares that he cannot betray the trust which his master has placed in him, and that he cannot sin against God. Joseph didn't say "I'd be hurting you," or "I'd be sinning against Potiphar," or "I'd be sinning against myself." Under pressure such excuses are easily rationalized away. Potiphar's wife was not easily put off. She approached him "day by day." She was as persistent in her solicitations as Joseph was in his steadfastness. Joseph was at all times conscious of God's presence. His every action was controlled by God's moral law.

Joseph flees from temptation (vv. 11-12). In spite of his careful avoidance of the woman, Joseph could not keep out of the house entirely. So, on an occasion when there was no one else in the house, Potiphar's wife grabbed hold of his coat and repeated her invitation. Joseph must have realized that the situation called for immediate and drastic action. Joseph let her have the coat and fled, not merely to the next room, but out-of-doors. Sometimes, merely trying to avoid temptation is not enough. We must turn and run, especially when the temptations seem very strong, as is often the case in sexual temptations.

Potiphar jails Joseph (vv. 16-18, 20a). Potiphar's wife charged Joseph with the very crime which he had refused to commit. Naturally, a slave would have no chance before Potiphar when accused by his own wife. On evidence that was purely circumstantial, Joseph was convicted and thrown in prison. This event must have seemed the bitterest and most undeserved to Joseph. Nevertheless, he met it with a faith in God and a steadfastness that brought good in the end.

The Lord blesses Joseph (v. 21). Even prison was not able to ward off God's presence. We are told in this verse, "But the Lord was with Joseph and showed him steadfast love..." Joseph's certain knowledge that the Lord was with him in prison gave him courage to endure the most severe of his trials, and inspired him to lead an exemplary life in the face of a seemingly hopeless situation.

Are you experiencing a time of testing as Joseph endured with Potiphar's wife? Joseph's response to her shows a great truth regarding every sin. Ultimately it is against God that you commit a sinful act. This reality gives a standard for living a life of honor and truth. Your actions are important even when no other person is around, for God is always with you. Remember this truth whenever you are tempted. Declare with Joseph, "How then can I do this great wickedness, and sin against God?"

Russell is a member of First Church, Brandon.

Is church-state separation a figment of our imaginations?

By J. Brent Walker

Americans hear a lot of talk nowadays bashing the wall of separation between church and state. One Baptist leader has even called it the "figment of some infidel's imagination."

The concept is not the brainchild of modern secularism. In fact, the contrary is true. It was Jesus himself who said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Colonial Baptist Roger Williams first coined the actual phrase when he talked about a "hedge or wall of separation between the garden of the church and the wilderness of the world." And then, a century and a half later, Thomas Jefferson in an 1802 letter to the Danbury, Conn., Baptist Association defended the principle of religious freedom and then said: "I contemplate with solemn reverence the act of the American people which declared that Congress should make no law respecting an establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between church and state."

Jefferson articulated what Williams prophetically sensed, that the protection of full-blown religious liberty calls necessarily for a wall of separation — however many holes Americans have managed to knock in it over the past 200 years.

But some will say that the words

"wall of separation" are not to be found in the Constitution or the Bill of Rights. True, the literal words "separation of church and state" do not appear there, but the constitutional reality that the "wall" metaphor points to certainly does. The words "separation of powers" or the "right to a fair trial" are not in the Constitution either, but who would dispute their constitutional origins? Even the Supreme Court has adopted the metaphor as a convenient, shorthand way of expressing the deeper truth that religious liberty is promoted and preserved best when

church and state are separated and neither tries to interfere with the work of the other. *United States v. Reynolds* (1879); *Everson v. Board of Education* (1947).

The separation of church and state is good, not bad, for religion. As a result of the distance that the separation principle places between church and state, religious people are free both to utter a prophetic critique of government and to exercise their religious convictions without undue governmental interference. Separation of church and state does not require the divorcement of religion from politics. It does not mean that religious people have to relegate their faith to acts of private devotion or forego their rightful place in the public forum. Religious people can speak out, become involved, and participate in politics the same as anybody else.

Thus, the wall of separation is as Baptist as Roger Williams and as American as the Fourth of July. It is needed because Jesus did not commission the church to wield the sword of civil government, and he discounted any competence on the part of Caesar to discharge religious functions. Separation results in a free, pluralistic society and a healthy, robust church. Both the church and the state are a lot better off when neither tries to do the job of the other.

Walker is Associate General Counsel, BJC.



God and Country

Who built the wall?

First in a Series

New Hope Church in Calhoun City sets pace for Annie Armstrong gifts

By Carol Garrett

CALHOUN CITY, Miss. — One Mississippi congregation is living proof that when people get serious about showing God's love, size is relevant only when referring to their level of commitment.

The commitment of New Hope Church in Calhoun City (Webster Association) has consistently put the church among the leaders within the Mississippi Baptist Convention in per capita giving to the Annie Armstrong Easter Offering for Home Missions.

"Somewhere along the way, our people have truly allowed the Great Commission to be a part of their total Christian experience," said pastor Paul Weddle Jr.

With such strong missions commitment integrated into the lives of its members, giving to the Annie Armstrong Easter Offering is a highly anticipated annual event, he said.

Although promotion and mission study accompany the Week of Prayer for Home Missions, the real basis for this church's generous missions giving is a congregation of loving Christians who are "in love with the Lord," Weddle said.

Fixed incomes and little extra

money are no barriers to such individuals who find ways to give. One elderly member sells Christmas cards so she can give. Another member, a widow living on a small income from her husband's World War I pension, managed to give more than \$600 to a recent missions offering.

"First they are dedicated to the Lord, then to the church and the commission the Lord gave," Weddle said.

People so alive in their commitment to Christ disprove the stereotype of a small, rural, southern church, more than 100 years old, and filled with elderly people. There is no stagnation at New Hope Church, Weddle said, only a sense of excitement and purpose.

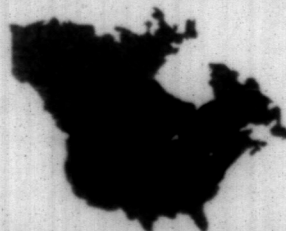
"Contributions from churches which give so sacrificially to home missions are essential to reaching our Annie Armstrong Easter Offering goal, and consequently reaching our nation for Christ," said Larry L. Lewis, president of the Home Mission Board (HMB).

Last year was the first time nationwide gifts to the Annie Armstrong Easter Offering exceeded \$36 million. The national goal this

year is \$38 million. Any money received over the goal will be used to start churches.

Gifts to the Annie Armstrong Easter Offering make up 46% of HMB's annual budget. All money received from the offering supports 5,000 missionaries serving in all 50 U.S. states, the Caribbean, American Samoa, and Canada. None of the money is used for HMB administrative costs.

Garrett is a freelance writer on assignment for HMB.



15,000 Campaign

The Home Mission Board goal is 50,000 congregations and 1,500 church starts a year.

Will you help?



Observe week of prayer for Annie Armstrong

Missionary and chaplain Ron Climer (front) works with youth gangs in Fresno, Calif. He is one of 4,868 home missionaries supported by the Southern Baptist Home Mission Board through the Annie Armstrong Easter Offering for Home Missions. The week of prayer for the Annie Armstrong offering is being observed March 7-14 throughout the Southern Baptist Convention.

Parks outlines plan for "world without borders"

IRVING, Texas (ABP) — Global missions as practiced by the Cooperative Baptist Fellowship will be a "significant departure" from business-as-usual missions, according to Keith Parks.

Parks, the Fellowship's global missions coordinator, spelled out the principles that will guide the group's missions program in a report to the Fellowship's Coordinating Council Feb. 18.

Among the key ingredients:

- Missionaries will be assigned to ethno-linguistic groups, not countries, and may work with those people groups in several different countries over a period of years.

- Missionaries assigned to the same or similar "people groups" will form teams of four to 12 people, and be linked through a customized telecommunications network.

- The leader of each team will report directly to Parks rather than up a chain of command — a change Parks said will "flatten" the bureaucracy and make the strategy more effective.

Parks, who took the Fellowship position in February, said the new strategy is compatible with two significant worldwide trends — globalization and ethnic resurgence.

On the one hand, he said, the world is "shrinking" because of instantaneous global communications, mobile populations, and easy transportation.

On the other hand, and sometimes in tension with globalization, "there is a strong tendency toward ethnic identity," he said. People identify with others who share their ethnic heritage or language — their "people group."

He cited as an example the Kurds, whose homeland covers parts of Turkey, Iran, and Iraq but who have never had the military or political power to establish their own country.

"Our missionaries will learn the language of a people group and move with them," he said.

Most of the Fellowship's 20 missionaries are assigned to Europe, where FMB actions prompted a spate of missionary resignations last year. Although the Christian witness is readily available in Europe, Parks said the Fellowship will not back away from its commitment to work there.

Leaders of the Cooperative Baptist Fellowship hired one employee, authorized a committee to hire another, and nominated retired executive director of the Southern Baptist Woman's Missionary Union, Carolyn Weatherford Crumpler, as the organization's next moderator-elect.

The Fellowship's Coordinating Council, meeting Feb. 18-20 near the Dallas-Fort Worth airport, hired longtime missions administrator Betty Law as associate global missions coordinator.

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